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Social Reconstruction

IX.

Social Valuation of a Middle Class Society (2).
Since we must reconstruct a living social organism, we may well use for our raw material such units as organized labor, organized artisans, organized merchants and organized farmers. Of course, they are as yet like uncut and unpolished stones. But we can reform them in spirit, and after that we can use this chastened and repolished material for foundation. All that is needed thereafter is, that the fullness of life be given to these reconstructed organisms by granting them the proper rights, even semi-public rights, and by imbuing them ever more with public spirit, and above all with the spirit of solidarity. Thus a strong cornerstone shall have been laid.

If the bringing about of these changes seems rather difficult, we must in the first place hold capitalism and its spirit responsible for that. In the beginning we cannot and must not expect much response from classes which still feel the heel of the oppressor on their neck. The more reason for us to assert ourselves wholeheartedly in arousing interest in a remedy which alone is truly and lastingly useful.

Above all we must make these classes and groups understand that they must not look exclusively to authorities, be they ever so well disposed, in all their needs. For this tendency leads to a new evil, state socialism. With an insistent voice they must demand for themselves, as means to growth within, political rights, even autonomy, rather than submit to the humiliation of petitioning an omnipotent state for concessions or privileges. We must convince these groups that all organic groups in society have inherent and independent rights, so that in consequence they should possess limited self-government. It is important to prove to the masses that not only state socialism, but also our modern political factions and parties—and, we may be permitted to add at once, religious dissensions—will destroy solidarity and make impossible truly Christian guilds, unions and other organizations.

Corporations and organizations, as they exist at present, are born of party hatred, and all hatred is the enemy of a healthy solidaric state and society. It must be brought home to the modern economic organizations, in order to unite all classes once more in solidaric activity, and to instil in them solidaric spirit, the beneficent spirit of social duty, of justice and charity, in one word, Christ's social spirit. Only

if we succeed in regaining this spirit shall we succeed in driving out liberal individualism, or the system of selfish excesses, and in again equalizing society, and thereby promoting the interests of the middle classes, and in the last instance those of society at large. The middle classes constitute the backbone of society.

Earnest, active Christianity is necessary to bring about sound social politics. It stands for middle class politics. Christ chose to be a member of the middle class. In the book of Proverbs we are exhorted to pray: "Give me neither beggary, nor riches; give me only the necessities of life." (30:8.) But it is equally true that Christianity can only flourish in countries with a strong middle class. Liberalism is as harmful to religion as it is to society.

Middle class life, as taught by solidarism, fosters self-restraint, and demands a denial of unlimited freedom. These social virtues are spurned whenever their basis or sound moral ideas are rejected. Is it not a fact that, whenever these ideas permeated social and economic life, a truly harmonious and happy society existed? And again, the social and economic order, prevailing in a strong middle class society with its regulated wealth and income, was always a powerful help to the religious life. We perceive then that the middle class society is of great moral importance. Wealth and poverty alike lead away from God. The home of sterling piety must be sought among the middle class families. Farmers and economically independent citizens, such as artisans and merchants of average means, believe in God, in His kind providence and in His social law. The very rich are too much absorbed with their own affairs to devote time and attention to religion, while the proletariat believes it has no reason to show Him recognition or gratitude.

No doubt, it has become clear at last that the extermination of the middle classes, brought about by liberalism's unrelenting warfare against them, is a great misfortune. Their preservation, or restoration in a new form, is an economic, social, ethical and religious duty. We do not say too much, when we declare that the happiness of society and the individual's welfare in the fullest sense depend equally on the middle classes and their vigorous health. Where they prevail, we behold the rich flower of a devout life. And where religion and virtue are practiced sincerely, we discover joy side by side with earnestness, independence with responsibility, freedom with true regard for others. This is equally true of individuals and classes. Labor laws and

social insurance for the downtrodden grant material relief, but cannot overcome the grievances of the heart. But where a nation is conscious of its social responsibility, there labor has a social character, and social labor is the true basis of nation-wide success. Nothing else but this conscious responsibility will restore a harmonious and organized society.

We have stated that middle class policy and the happiness of that class are dependent on organic society. Many deride the idea of a social organism. It has been driven from the land; but it cannot be permanently banished. Do we not behold even today the beginning of its inevitable return? While liberalism is still being preached and taught in our otherwise modern universities, and is still enthroned in the offices of finance and of the trusts, and while these influential powers still strive to control the thoughts of the masses, of individuals and parties, of operators and workers, powers as strong as dire need and natural necessity have succeeded in promoting economic societies, guilds, or unions and associations. Everywhere we witness the beginnings of economic class groups. With these facts before us, can anyone deny that our endeavors to reorganize society are sound? These organizations are not as yet firmly erected on the solid basis of public recognition, nor are they yet fit for such recognition. But when they are, they must become public organs of society. At present they have at least begun to influence legislative assemblies and to make impossible in the future party lines of a purely political nature. Modern society has seen through the emptiness of political equality and marches towards the safer goal of economic equality with the aid of representation of class interests, if not of class representation.

It is a hopeful sign that we are already witnessing groups of farmers, operators, workingmen and others, which strive to influence parliamentary decisions in favor of their respective voters, active within political parties, or even beyond their limits. But this is only a first and short step in the right direction. However, from this fact we derive the promising hope that our teaching will gradually find interested listeners. On the other hand, no one can persuade us that this new political life will develop properly in our time of political and social chaos without serious agitation and proper guidance. The confusion in the modern mind is still too great, and there is always the danger that it may turn from the present to other errors.

First of all, we must remind the public authorities of the truth that, instead of opposing this healthy movement, it is their bounden duty to promote and direct it, so that it will attain to full vitality. Let them reflect and arrive at the conviction that by destroying organic life in the past, they have caused the ruin of the middle classes and nearly brought about the ruin of society. But in rebuilding this life, the authorities must of course accommodate it to modern needs and progress. The medieval era was

chiefly agricultural. For that reason the group or so-called estates of that time, would probably not be opportune under modern conditions. How the groups should be organized cannot be determined by theoretic speculation alone. Historical development will greatly influence the choice, as justly so, as long as it is guided by sound teaching and as long as the movement tends toward the salvation of the middle class, be the latter ever so modern as, for instance, to consist of the co-operative consumers in a co-operative commonwealth. What must be eliminated is the great difference and the antagonism between rich and poor, among the poorest.

If we succeed in re-establishing the corporative organizations, and in giving them all their due rights, public and private, we will at least have created the equivalent of a vocational parliament which is after all the only sound parliament for the discussion and settlement of the many economic questions confronting each nation, and we will in the end thereby save the political unit and re-establish lasting order. Organization is so essential that, if it were necessary, we should form laborers, farmers and tradesmen into the proper unions or guilds. In all probability they will come of their own accord, if we succeed in giving to the existing organizations the true guild or solidaric spirit. If we succeed in doing this we will once more endow the laboring class with the consciousness of social responsibility. At present the workingman shirks all responsibility, because he is not only economically ill-treated, but because social standing is denied him. He sees the impossibility of granting to all the freedom desired; but he expects social standing and due consideration. The refusal of fair equality and respect creates in him, above all else, the spirit of dissatisfaction and bitterness, and produces that lack of eagerness and joy, so noticeable in the wage-workers of the present age. Do we not observe that the better paid workers are even the more dissatisfied? This proves crushed self-respect, together with the soul-killing monotony of over-specialized work, and the insufficient wage, to be the chief source of unrest.

In the modern sense all those are free citizens, who have at least the equivalent of the hope of eventual economic freedom. They are the satisfied element in society; they are the loyal citizens. For that reason all those who are in economic bondage, or wage slaves, use the ballot against unity and harmony, or use it as a weapon. Rodbertus writes quite correctly: "What a stupid and horrible contradiction hides in the minds of those political economists, who desire for the laborer the political right to join in the decisions of the destinies of society, and who at the same time permit him to be treated economically as a commodity."

We see then, that if we wish to proclaim a true middle class system and policy, and if we consider it not merely an ideal but an absolute

society for social peace and happiness, we must, proceeding logically, strive to do away with fighting bodies of labor and capital, of liberal unions and liberal trusts. This does not mean that we can, in all instances, suppress the existence of workers and capitalists, or of their organizations. But we must, at least in the extirpable cases, in which their existence is avoidable, eliminate the false spirit and make partners of capitalists and laborer, which partnership is founded on mutual respect and the desire of fair dealing. In this sense we must create them anew, and must thus change them into equal classes, occupying an honored position between the organizations of farmers, artisans and merchants. Only then will society again enjoy the blessings of a middle class.

W. J. ENGELEN, S. J.

The Endowment of the Family

IV.

Australia and the Question of a Family Basic Income

Other European countries hastened to follow the example of France and Germany upon seeing the system of family allowances in successful operation. However, the circumstances of distress of the after-war period impelled them to develop with more rapid strides whatever beginnings had been made previous to the war. Belgium, Austria and Czechoslovakia, especially, have given family allowances considerable legislative consideration. A fair beginning has been made in the Netherlands, Switzerland, Poland, Sweden, Norway, Denmark, Finland, Yugoslavia, Italy and Spain. It is only as to determining, in order to suit the special industrial and political needs of each country, that they differ from the systems as established in France and Germany. Once, they shall be left out of further consideration.

The discussion which has arisen in Australia regarding a family basic income,* as family allowances have come to be called, is, however, interesting from various points of view. Events quite different from those of the European Continent paved the way to legislative activity in this matter in this commonwealth.

It is a point worth noting that an ethical principle, reduced to the necessity of being practically applied, was the starting point of the discussion on family allowances. This principle was that of the living wage. In no other country, perhaps, has this principle been so universally recognized, and certainly in none has so much legislative apparatus been employed to make it operative in economic life, as in the States of the Australian Commonwealth. Australia is the country of wage boards and courts of arbitration;**) in functioning they cannot but pay attention to this principle.

Piddington, A. B., *The Next Step—A Family Basic Income*. Melbourne, 1922.

Douglas: *Wages and the Family*, p. 148. Chicago,

In 1907 Justice Higgins, President of the Commonwealth Arbitration Court, in the celebrated Harvester Case***) sought to translate the general standard of a living wage into a specific wage minimum. He laid down the principle that an employee was entitled to a remuneration which would be adequate to "the normal needs of an average employee regarded as a human being living in a civilized community," and which would guarantee "a condition of frugal comfort estimated by current human standards." Taking this principle as a basis, he then collected such facts as he deemed sufficient to determine the cost of living and the wage compensation necessary to meet this cost. The data collected were meager enough, but his decision formed a basis for future wage awards for more than ten years.

How, the Commonwealth Court decision influenced also the state courts may be seen from the decision which Justice Heydon of the New South Wales Industrial Court gave in 1914 after making a painstaking investigation to determine a proper basic wage.†) His investigation necessitated a change in a number of important items, yet on the whole Justice Higgins' basic conclusions remained unaltered.

The foundation has been laid for a family basic income. The first legislative attempt was made by the Maintenance-of-Children Bill of 1919 in New South Wales. The Board of Trade, which was created by an amendment to the Industrial Arbitration Act of 1918, had to determine "what shall be the living wages to be paid adult male employees and to adult female employees in the state or any defined area thereof." It decided that the amount would be on a minimum basis three pounds a week, about fifteen dollars; about a year later it raised the amount by seventeen shillings, an advance of twenty-eight per cent. The Holman government, a Nationalistic coalition of various political groups, was startled by the size of the increase, and introduced the above-mentioned bill.

The provisions of the bill included only wage earners, excluding rural workers, domestic servants and all employees under the jurisdiction of the federal industrial court; a basic wage was to be determined upon, sufficient to support a man and wife without children; to this basic wage was to be added a sum equal to the cost of maintaining a single child and each additional child in the same household. Here, then, the question of family allowances, whose amount was dependent upon the number of children in the household, was raised for the first time. A central fund was to be created into which every employer would have to make monthly payments for each person employed, whether married or not, whether he had children or not; the purpose obviously was to prevent discrimination against the fathers of families. The

****) Rathbone: *The Disinherited Family*, p. 166. London, 1924.

†) Heydon: *Living Wage*, Bul. New South Wales Board of Trade, pp. 5-6. 1918.

fund was to be state-wide and administered by the government, which was also to carry the costs of administration and underwrite its financial soundness. An ingenious sliding scale of benefits was also devised, corresponding to the size of the wage above the legal minimum; the benefits tapered off as the wages increased above the legal minimum. Another novel provision was the one which made it mandatory to pay the monthly allowance to the mother or to the person in charge of the home, and not to the father. For this reason the bill was hailed as an Endowment of Motherhood, a name which H. G. Wells made popular in his *New Machiavelli*.

The Legislative Assembly, the lower house, passed the bill; the Legislative Council, the upper house, however, rejected it. The bill was accordingly defeated.

When the Labor Party had come into power in 1920, it introduced, the following year, a Child-Endowment Bill. It differed from the former bill in two essential points: first, the basic wage was to be determined by the costs of a four-member family and not of husband and wife only, which would not have decreased the wages received by single men or by married men with no dependent children; secondly, the fund from which allowances would be paid would be created out of the revenues of taxation and not out of the contributions made by employers. The bill was passed by the Legislative Assembly, but it died in committee after it had received a second reading in the Legislative Council when Parliament was dissolved and the Labor Government was defeated in the 1922 elections.

Whilst the state of New South Wales wrestled thus with the problem of granting family allowances, the federal government itself was engaged in a feverish activity with respect to a family allowance project.

It started with a speech made by Mr. W. M. Hughes at Bendigo on October 30, 1919. As Prime Minister he gave the promise that "the government is appointing a Royal Commission to inquire into the cost of living in relation to the minimum or basic wage. The Commission will be fully clothed with power to ascertain what is a fair wage and how much the purchasing power of the sovereign has depreciated during the war. Also how the basic wage may be adjusted to the present purchasing power of the sovereign, and the best means, when once so adjusted, of automatically adjusting itself to the rise and fall of the sovereign. The government will at the earliest possible date create the machinery to give effect to these principles."††)

This declaration had more far-reaching consequences than had been expected. The Commission was duly created, composed of three employers, who were selected by associations of employers, and three employers, who were selected by their respective labor organizations. Mr. A. B. Piddington was selected by them as chairman. A most search-

ing inquiry was conducted. The report caused the greatest of consternation among employers, while labor exulted in the conclusions reached. The inquiry showed that nothing less than the sum of five pounds and sixteen shillings, about twenty-nine dollars, a week was necessary to maintain an average family of five persons, composed of father, mother and three children under fourteen years of age. This was a sum thirty-six per cent higher than the highest wage awarded in Australia, that of New South Wales, and about fifty-three per cent higher than the general minimum prevailing elsewhere.

The Prime Minister, Mr. Hughes, called at once for the Commonwealth statistician; Mr. Knibbs, in a memorandum, stated the conclusion that "such a wage could not be paid to all adult employees because the whole produced wealth of the country including that portion of produced wealth which now goes in the shape of profit to employers, would not, if divided equally amongst employees, yield the necessary amount."†††) The figures which he submitted confirmed his conclusions.

Thereupon Mr. Hughes turned to Mr. Piddington and asked him to prepare a memorandum, to submit that very evening, on a number of points which had become vital in view of Mr. Knibbs' report. It brought up the question, what is a typical family in the Australian Commonwealth. Mr. Piddington answered the six points placed before him in a memorandum which has become celebrated. It showed that the five-member family is not typical for the wage-earning population of Australia; that among the one million male employees four hundred thirty-eight thousand seven hundred were not married; that those married had but nine hundred thousand instead of three million children. He pointed out "that at present the industries of the Commonwealth pay as if the children were three million, that is, three children for each one million employees, and that the industries pay for four hundred fifty thousand non-existent wives and two million one hundred thousand children."‡) His conclusions regarding a family living wage are of such importance that they are worth to be reproduced in full.

"(a) To secure the actual cost of living for each employee, according to its true incidence, it is desirable that every employee should receive enough to keep a man and wife: (1) because during bachelorhood, which ends on the average, for the whole Commonwealth, at the age of 29, ample opportunity should be provided to save up for equipping the home; (2) because a man should be able to marry and support a wife at an early age. The figures as to 450,000 non-existent wives may therefore be disregarded.

"(b) Every employee must be paid the same amount of wages, otherwise the married men with children would be at a disadvantage. There is no conceivable reason either on economic or humane grounds, why an employee's obligation to each individual employee should vary with the number of that employee's children.

"(c) There is, however, every reason why employers as a whole throughout the Commonwealth should pay the living needs of their employees as a whole. Indeed that they should do so is the basis of the whole theory.

††) Quoted in Douglas, op. cit. p. 170.

†††) Ibid. p. 177.

the living wage. The proposal below for a tax upon employers as a whole is based upon this consideration.

(d) The desired result can be secured by a basic wage four pounds per week paid by the employer to the employee and the payment of an endowment for all dependent children, whether three, or less, or more, in the family, at the rate of twelve shillings per week."‡‡

The next day Mr. Hughes read in Parliament parts of the reports of Mr. Knibbs and Mr. Pidington and then made the declaration: "One thing I do reject absolutely and without reservation: reject, because of its impossibility, any proposal to pay five pounds sixteen shillings a week to all persons in this country whether they have children or not." He did not commit himself to Mr. Pidington's plan, which would not have placed impossible burdens on Australian industries. The whole project was deferred when he said that the government would study the matter further.

The question of family basic income has thus been brought into prominence in Australian public life. If judges have made no awards in wage disputes on the basis of the Report of the Royal Commission and the added memoranda, it is because they wait, as they explicitly declare, legislation in this matter. Trade unions, though opposed to the Pidington scheme, have gone on record in favor of family allowances under a paternalistic kind of state scheme. Since the Labor Party is in the ascendancy the next years may see some interesting developments in Australia respecting a family basic income.

A. J. MUENCH, D. S. Sc.

Organized Labor Engaging in Occupational Training

Of three proposals now being submitted to the members of the Journeyman Barbers' International Union of America for their decision, one has to do with the founding of International Trade Schools for barbers by that body. A communication addressed to the *Journeyman Barber*, the official publication of that International, by the Second Vice-president, Mr. W. H. Whitaker, while revealing his attitude towards the proposition to be most favorable, also demonstrates that the leaders among the barbers were forced into the position they now occupy by circumstances over which they have no control. The official mentioned admits: "We all call, we have been opposed to barber schools as they have been conducted up to date. But barber schools are here to stay; and indeed they are a real necessity. We all know that, in the modern trend of the profession, but very few barber shops will take in apprentices. We need not elaborate on that point. Therefore, we must have barber colleges, trade schools, to teach the rudimentary parts of the profession, in order to fit the apprentice or student to take his place in the barber shop, where he

‡‡) Report of the Royal Commission on the Basic Wage, 90, quoted from Douglas, Paul H., *Wages and the Family*, p. 178. Chicago, 1925.

will finish the perfecting of a thorough training in the arts of the profession."

Mr. Whitaker reminds those, who fear the competition of the schools, to be conducted by his International, that the present schools (privately conducted) "are competing with the barbers in serving patrons who patronize the schools," and that they need this patronage in order that their pupils may obtain the required instruction and practice. Then why, in the name of common sense, he continues, "should not OUR organization do the same? If we do NOT do it, the OTHERS will continue just the same."

Union labor has contended right along that existing trade schools did not turn out well trained, efficient journeymen, and that they made for scabbing and the open shop. Since those schools have come to stay, however, the more discerning trades unionists have concluded it to be the wisest policy to meet that competition by establishing schools of their own which shall excell at least those conducted privately for profit. "In fact," says the Second Vice-President of the Journeymen Barbers' International, "we MUST establish such schools for a thorough training, if we expect to advance our profession to the standard which we claim we are desirous of obtaining." And speaking of the advantages to be obtained from trade schools, established by his International, he declares: "There would, without a shadow of doubt, be a great demand from bosses who wish to employ barbers, for the graduates from the International School. All would readily recognize the superiority of the graduates from such a school over those from other so-called barber schools. They would be given a thorough and practical training in all the requirements of the profession. Such schools would be conducted for the purpose of teaching students the trade, and not from a purely monetary standpoint as has been the case with all other barber schools, which are in the business to get the money, regardless of whether they are a detriment to the profession or not."

According to Mr. Whitaker there would be even another great advantage to be derived from them, one that appeals to organized labor in a special manner: "Every student of the International Schools would be educated in unionism and the benefits of organization; and therefore would be an asset to the organization. We are all aware of the fact that the influence of the present-day barber schools is against the union; and we find it very hard to convince them of the necessity of organization."

One thing is certain: Organized labor is not resting on its oars. We are witnesses to such interesting innovations as the introduction of unemployment insurance, fostered by certain unions; the extension of the old-age pension; the founding of Trade Schools under the control of Internationals and Locals, and a growing tendency to develop Workers' Education under the auspices of Labor. Labor is looking to the future and preparing for increased responsibilities.

F. P. K.

A Census Analysis of Middle Atlantic Villages

Some interesting facts are brought out in a study of the 1920 Census data for 34 villages in New York, Pennsylvania and Maryland by C. Luther Fry (Institute for Social and Religious Research, New York).

Among the more striking conclusions is one on the relatively slow growth of villages, compared with that of towns whose population is more than 2,500. As to the make-up of population of these 34 Eastern villages, figures show that a very high proportion of their inhabitants are native Americans who were born in the states in which they now reside.

It is interesting to note that the fact often mentioned by students of our immigration problem—that the immigrant preferably seeks the larger city—was borne out by these village studies. For immigrants bulk three times as large in the population of cities as of villages. Again, of the foreign-born, who have settled in villages, the larger number were representatives of the so-called "old immigration" from Northwestern Europe.

The preponderance of elderly people in villages is said to be an "amazing fact" brought out by these statistical investigations. Differences in the marital condition of village dwellers and city dwellers are also significant. "In villages, roughly 27 per cent of both the males and females fifteen years of age and over are single." This ratio is lower than in cities where 29 per cent of the women and 32 per cent of the men are single.

Those interested in the question "how many have their own homes," will learn that the proportion of "homes rented" is much smaller in villages than in cities. Nearly 60 per cent of village homes are owned, as against 41 per cent in urban areas.

A real "revelation" is found in the figures giving the small number of villagers gainfully employed in agriculture. Only nine per cent of the men and less than one per cent of the women fall into this classification.

A convenient summary of these findings is attached. "It is evident that the thirty-four Middle Atlantic villages as contrasted with the ten adjacent cities, are characterized by a relatively homogeneous American population, with a preponderance of older persons among the inhabitants, and an excess of females as compared with males. These villages make better school attendance records, and set higher standards of home ownership than the cities. In the main, their populations are engaged in industrial rather than in agricultural occupations."

Studies like these are valuable to determine the trend of population and to discover why people prefer the large cities. They may, perhaps, help some of our rural pastors in taking a "survey" of their parishes and enable them to understand more fully the social and economic problems of their parishioners.

A. M.

True conservatism can be found only in striving to make man more unto God's likeness.

JOHN LANCASTER SPALDING.

Contemporary Opinion

Mass production, the modern fetish, has a good deal to answer for. It has necessitated universal advertising, and so goods are made to sell. Will they sell? Can skillful advertising sell them? If the answer is favorable, well, then go ahead. In the days before this state of affairs came about articles were sold on reputation. This reputation was acquired by painstaking and satisfactory service, and the man who consistently gave this could rely on seeing his business expand so long as he maintained his high standard of excellence. This is so no longer. Thanks to mass production and universal advertising, it is more profitable to trade in widely-advertised articles. As a consequence the public purchase such articles, though they may not be the ones best suited to their needs economically or otherwise. This condition of affairs is not likely to bring out the best that is in us.

Catholic Times and Catholic Opinion.

* * *

The labor banks are not likely to be called upon at any early date for advances to large producing corporations, taken over by their employees through stock purchase. The growth of the banks, both in numbers and resources, give promise, however, that when the need arises, labor will have financial agencies capable of supplying both credit and new capital in adequate volume.

In the existing financial institutions of the workers new leaders are in training for the great campaigns that loom in the future, when the charts of labor's security holdings will be the war maps, and victory will be gained, not by striking, but through strategic investment. Buying control in most of the great corporations will not involve the sale of control by present absentee owners, but merely the sale of their stocks. The power of control is not exercised by the present owners. They are seldom even interested in who controls. Their interest is in profits. Their stocks can, therefore, be bought "at the right price," and the "right price" for the last shares leading to control in any basic industry is likely to represent only a fraction of their worth to the workers.

The real contest will not be with the present owners of industry. Many of these may, indeed, come over to the workers' side. The real contest, if there is a contest, will be with the present controller of industry, the investment bankers. Labor can meet the investment bankers on fairly even ground when it mobilizes its full money and credit power under its control.

RICHARD BOECKEL,
in Labor's Money.

* * *

The Metropolitan Life Insurance Company has announced that it will lend no more money for the construction of office buildings and high-class apartment houses in New York City. Such structures, the company says, are being overproduced

the result that the building industry is "on the edge of disaster." Certainly the city is in the throes of an unprecedented building boom. One after another of the old historical landmarks—the uptown business district—Delmonico's, Madison Square Garden—are coming down, and their place rise towering steel and concrete office buildings; while Park Avenue extends its massive cheese boxes ever north and north. Men sit all night under electric suns, no sidewalk is without its wooden tunnel, the seething streets are further blocked with truckloads of brick and stone and steel. . . .

The deeper social issues the Metropolitan fails to develop, though it does say tersely enough that the housing situation is still acute for apartments renting for less than \$15 per room per month." Which means that it is still acute for 95 per cent of the population of New York City. While capital has been pouring into office buildings and Pekinese apartment houses, the industrial worker and the clerk are paying more for increasingly cramped quarters. Because their purchasing power has been restricted by low wages, enormous corporate profits have been accumulated. These profits, seeking investment, flow into unneeded construction, into commercial space that presently cannot be adequately rented and used. Space for the ordinary man's home does not enter into the calculation—he cannot pay enough in rent to magnetize the necessary capital. Meanwhile, these new lofts and office buildings—twenty stories replacing a demolished six—put an ever-increasing strain upon streets and subways already intolerably congested.

Which illustrates again, and poignantly, the blessings of untrammeled competition.—*The Nation.*

* * *

The wars of the future will not be between nations, will not even be waged as the nations have waged war. They will be between classes. An international proletariat is already sharpening its weapons for indiscriminate warfare on all capitalist governments. It may mass no armies in the field and send no fleets to sea. It may carry on its vendetta by means of the assassin's bullet and the hidden bomb. It may never gather its forces in one overwhelming host, but be content to allow groups of workers in all the great cities of the civilized world to uphold the red flag in their several areas, communicating with one another only by means of a network of emissaries and underground organization. Be that as it may, it is beyond doubt that the conflicts of the future will centre around social rather than political issues. And, as in the struggles of the past, the only arbiter who was able to stand above the battlefield and survey the combatants from a detached attitude was the Catholic Church; so will it be in the warfare of the future. She alone represents all classes. Established by God Himself, proudly naming Himself the Son of Man, she knows as little of the divisions which separate men into classes as she has known of those other divisions familiar to us as national boundaries. She

alone can save the world from the destructive forces which now threaten to burst upon it.

STANLEY B. JAMES, in *Blackfriars.*

Warder's Review

Paving the Way for "Terrible Despotisms of Cruelty and Darkness"

Writing in *The Atlantic Monthly*^{*)} on "The New Paganism," Ellen Duvall, whom the Editor of that monthly designates as "an Atlantic Critic," very correctly describes the final effects of the all too common reverting from the spiritual, intellectual and moral to the animal domination. She concludes her article with the statement: "Community of interests—material, mental, spiritual—in an ever-ascending, widening spiral, bind human life together. To work away consciously from the animal to the human means civilization. To represent the animal as paramount is absolutely unhistoric and untrue. To persuade men that they do, always have done, and may, relax, lower their guard, let go their hold, cease their vigilance with regard to personal self-control, and then expect civilization and society to continue and to advance, is deadly. It is to destroy civilization from within. It is to hasten the sure coming of a political and economic anarchy—from which can there arise the perfect Social State? No—nothing but terrible despotisms of cruelty and darkness."

That is, indeed, the inevitable outgrowth of a creed which implies even the surrender of the standards of the natural law. Miss Duvall is, therefore, quite correct in asking: "Do our new pagans ever perceive that with neither a philosophy nor a religion, with no power of constructive thinking, what they call their truth to nature—to the beast—is utter falsity to man? That they are in reality mental and moral anarchists doing far more mischief than can be wrought by political and economic anarchy!"

Autocratic Paternalism

"Fra Juniper," whose "Jottings" in the *London Universe* are relished by the readers of that Catholic weekly, has discovered an interesting bit of information in Madame Vandervelde's Memoirs, "Monarchs and Millionaires," recently published. On a war-visit to our country, she went to the great Ford plant at Detroit. The head of the Social Welfare Department of that concern, according to the noted Belgian Minister's wife, "brought out enormous bundles of statistics about the men's religion, habits, and customs; whether they drank or did not drink, what their political opinions were, how many children they had, what the furniture in their houses was like, and all that. . . ." She told him that she was horrified at such abominable interference and that if the workmen were not the scum of the European proletariat they would have assassinated him and his fellow-welfare workers a long time ago. "My send-off, says Madame Vandervelde, "was not as cordial as my welcome."

^{*)} Nov., 1925, p. 633 ff.

"Fra Juniper" adds: "As I happen to believe in social welfare work, my joy in the quotation is quite academic." Perhaps because we do not "happen to believe" in social welfare work of the kind indulged in by benevolent industrial autocrats, we are inclined to favor the Belgian woman's opinion, that every self-reliant worker, imbued with a laudable repugnance to being made the object of "benevolent paternalism," should resent all undue interference with his personal affairs, his right of self-determination, the very tendency of certain entrepreneurs to watch over him and to care for him with a solicitude born of the same selfishness which prompted the benevolent autocrats of the Eighteenth Century to provide for their people—in order that in the end the Crown might profit in the shape of higher tax-returns. For, that the subjects might yield more "wool" to their rulers, was the chief purpose of the Mercantilistic system's solicitude for the common.

Two Priests Look Into Their County Poor-Farms

A priest in the State of Missouri writes us, that having read the Warder's remarks regarding the poor-farms in our country, he had made up his mind to see for himself the one in the county in which his parish is situated. Curiously enough, on the very next day a call reached him to administer the Sacraments to an old man, an inmate of the local poor-farm. "What I saw," he writes, "was a revelation. Black, dirty walls, and the bed linen filthy." He had since that time brought the matter to the attention of the County Clerk and some of the citizens residing at the county seat. "So I hope," he says in closing, "that some improvement will be made in this case." We fear, on our part, that unless he makes it his duty to constantly supervise the poor-house and to prod the public officials to do their duty, things will continue much as they were before.

A second letter, dealing with the same subject, came to us from a priest residing in Texas. "God bless you for bringing this shame to the attention of the public. I had been deceived a long time regarding this matter. Some time ago, however, I visited one of these pestilential places and found a blind lady, aged 90, covered by sheets as black as coal. I was angered, and proposing to express my views in the matter in a local paper, was told my communication would not be published. In fact, these poor aged people must remain mute, else they would be rushed into the gutter. Who is responsible for these shameful conditions?"

In the first place, of course, it is the officials charged with the duty of conducting and inspecting these institutions, while in the last analysis it is Mr. Citizen, who is entirely indifferent to public welfare in general and the conditions of public institutions, on whom the blame for the inhuman treatment of the poor and infirm in so many of our poor-houses must rest. It would be well, therefore, to bear in mind the closing sentences of the letter addressed to us by the Texan priest: "A nation is judged by the care it bestows upon its poor. What would

Europe say, if some of its representative men and women were to visit our poor-houses, which, in some instances, we have the temerity to call homes?

Power of Finance Greater Than That of Government

Even in 1856 Ralph Waldo Emerson expressed the belief that "the next war will be fought in the air," by steam-propelled airships, as he thought. More accurate than this prediction, contained in volume rarely mentioned, although it is interesting enough,* is his opinion regarding the growing power of finance over the destinies of nations. The sagacity of Concord did not perceive, however, that it would be Wall Street, and not Lombard Street which would ultimately dictate terms to the people of the world. To him it was the Bank of England that seemed possessed of something akin to omnipotence, a power for good and evil. "It votes an issue of bills," he writes; "population is stimulated, and cities rise; refuses loans, and emigration empties the country; trade sinks; revolutions break out; kings are dethroned."**

In Emerson's days industrialism, resting on the machine, was already in full sway, while money was pushing on to first place, which it has now achieved. While it seemed to him that by steam and money not merely "war and commerce are changed," but that "by these new agents our social system is moulded," we realize with Mr. Charles P. Isaacs, "The financial interests are supreme, the political machine must work at their command. . . . The Morgan pool not only dominates America, it is attempting to dominate the world. . . . Hohenzollerns and Romanoffs are an anachronism, financial despots are our accepted monarchs."****) Mr. Ford, on the other hand, wants us to believe that the failure of the money power to fasten itself on the American people "has driven it again oversea." He designates Europe as it's "last stamping ground" and, realizing the danger of that continent assuming the American people to be the ones "who are doing what inevitably the money power will do to helpless nations," the great manufacturer would wish to see the old world free itself of that disastrous embrace. Mr. Ford contends, therefore, that "the embassy of liberty to Europe should not consist of financiers, but industrial leaders."†)

Since he has succeeded in remaining independent of the money power, he naively assumes that "industry has emancipated the United States," and can do as much for Europe. But is our country really independent of that power? We doubt it. Discerning men are rather of the opinion that we are witnessing the consummation of a fear Woodrow Wilson expressed in the following words: "We have been dreading all along the time when the combined power of high finance would be greater than the power of the Government."††)

* Emerson, R. W., English Traits, Boston, 1856.
**) Loc. cit. P. 164.

****) Isaacs, Chas. P., The Menace of Money Power, London, 1921, P. 279, 280, 282.

†) From Mr. Ford's Own Page, in the *Dearborn Independent*.

††) Wilson, W. The New Freedom, N. Y., 1913, P. 18

The Woman's Apostolate

The Parish Visitors of Mary Immaculate

One of the striking achievements in our day in Catholic charitable service is the foundation of a new Community under the patronage of His Eminence, Patrick Cardinal Hayes, Archbishop of New York. The purpose of the society is to give spiritual and material relief through personal visitation in the homes of the needy. The members of this community are trained in the religious life, and are also skilled social workers. They work in close harmony with other charitable agencies.

His Eminence, Cardinal Hayes, gives the following commendation:

"The Parish Visitors of Mary Immaculate have proved a veritable benediction to our big city, and most efficient help to many an anxious pastor of souls.

"Men, women, children, and entire families, owing neither sheepfold nor shepherd and apparently lost to the Faith, have been searched out by the Parish Visitors in a remarkable spirit of charity, kindness, sympathy, and intelligence.

"Dark and hidden places, which the zealous priest either reaches nor even knows of, are uncovered and flooded with the light and grace of Christian hope and happiness. Distress of soul and body is healed or relieved by the ardent faith, persevering zeal, spiritual touch, and human ministry of consecrated women, who work as the handmaidens of Christ's own love and compassion for the poor, the afflicted, the outcast, the neglected and the wayward.

"The method employed by the Parish Visitors may seem somewhat novel and modern for women; but substantially it is the way, ever ancient and ever new, of the changeless Church, which has ministered untiringly to the ills and sorrows of human nature throughout the centuries. There can be no more excellent way than following the example of the Good Shepherd by going after, seeking and searching for the lost and wandering sheep.

"This the Parish Visitors strive to do, and are doing very successfully under the supervision of the head of the diocese and in conjunction with the clergy."

As to the work in the field—what the errands of mercy are—can scarcely be cited even briefly in an article like this one. Our readers know the value of the home—it is the unit of society—and they know, too, that the good home is the greatest blessing to mankind, and that the bad home is the worst menace. When they realize that these Parish visitors work for the sole benefit of the home, though has been said. Eight hours of their day, at least, are spent in the homes of the needy in each parish, where they act, in turn, as mother or big sister. They instruct those who are ignorant of the truths of Faith, or who through years of neglect have forgotten Church and Sacraments.

They counsel those who are lost in the maze of conflicting opinions of the propagandists of Socialism and Bolshevism, the proselyters of many sects, the advocates of birth control, and a hundred other dangerous busy-bodies who haunt the homes of the poor under the pretext of social service.

The Parish Visitor is the friend and consoler in family troubles. In sickness she procures medical aid with delicate consideration for the care of expenses, she is the messenger of the Reverend Pastor, who engages her services because of his love and zeal for the welfare of his people. In illness she uses judgment in asking at the proper time for the ministrations of the priest, and she herself prepares the home for the patient's reception of the Sacraments. She co-operates with that magnificent organization of Charity, the Saint Vincent de Paul Society, and recognizes that the people most in need of her spiritual help are often the clients of the conference.

"Blessed are the merciful for they shall obtain mercy" (St. Matthew V-7). The Parish Visitor exercises in her activities of charity toward the family every spiritual and corporal work of mercy. From the advent of the little child into the world until decrepit old age leans toward her for support, she ministers by advice, mediation and personal assistance to every need. She carries the layette to the home of the infant, clothes the little one, and often takes it to the Church for Baptism. Later on her counsel sends the child to the Catholic day-school, to good companionship, the faithful attendance at Church, and the regular reception of the Sacraments. While being kind to all in need, her greatest effort is for the child. She knows that when she saves the child she saves the whole man, body and soul, while the most that can be done with the maimed adult is to bind up what has been broken. This work of spiritual home-saving is the solution of present day national problems. Were more trained persons, zealous and well-balanced, working among the tottering homes, there would be little need of penal institutions. How much more profitably is the money invested that trains and provides Catholic workers, who really accomplish a constructive spiritual work, than the immense outlay of expense for penal institutions, whose ministrations, well meant indeed, often work to the convicts more harm than help.

Many advantages are offered to the members of the new institute. They may devote their whole time to good works, embracing a most interesting variety of missionary activities. Among these the teaching of Catechism, religious instruction, and spiritual training are prominent. They have an opportunity to "teach all nations" at home, and most of their pupils are quite foreign enough from things religious to satisfy the most generous zeal on the part of the missionaries. Young women, who hold a predilection for foreign missions, but who are prevented from leaving their own land, will find in

this institute what their hearts crave. Because "He who gives to the poor lends to the Lord" the society offers the fullest assurance to its members of their being engaged in a service eminently calculated to be for God alone. Moreover, they may see Christ Himself all day long in their work for the poor and the outcast: "As long as you did it to one of these, my least brethren, you did it to Me." The Parish Visitor participates in the very kind of work done by Our Lord during His Public Life. Jesus went about doing good. The Good Shepherd sought the lost sheep and never gave up the pursuit, neither did He yield His claim. They shall not perish forever, and no man shall pluck them out of My Hand (St. John X-28).

The Community of Catholic Social Workers is well organized and established. The Rule embraces the usual devotions of Religious, prominent among the spiritual exercises being daily meditation, Holy Mass and Daily Communion. The headquarters of the Society are located at 328 West 71st Street, New York City, where applications may be made to the Superior for entrance into the Community. From this center the members go out daily to the various parishes where many of the Reverend Pastors have them already engaged as Parish Visitors.

Gentle, and tactful, and kindly, without ever being obtrusive, the Visitors quickly sense the atmosphere of each home they enter. Stray sheep are coaxed back into the fold, irregular marriages are discovered and soon made right, children who are receiving no religious instruction are won for Catechism classes. The Visitors yearn to help, and do help, every sort of distress, spiritual and temporal; sickness, and poverty, and discouragement, and remorse. To the bewildered and homesick immigrant they extend a friendly hand.

Spiritual progress and eminent success give abundant evidence that this kind of a community fills the want so forcefully described by Miss Margaret Tucker in the January Issue of the *Catholic Charities Review* for 1919, and when she emphasized the deficiency of trained workers in Catholic charitable agencies, and suggested as a means of meeting this need the founding of an organization of women that would have the features of a religious community. In April of that very same year, the Reverend John A. Ryan, D. D., Editor of the Review, followed with a leading editorial, "Social Service as a Profession," in which he made a vehement appeal for such a foundation and for a supply of capable workers. Both of these fine articles showed how acceptable this kind of a community would be, and the time of probation which has elapsed since the establishment of this new work proves an unusual degree of discernment on the part of these writers.

The field of outside activity is so vast, and the calls from the Reverend Pastors for Parish Visitors are so numerous, that an army of workers will be needed to meet the demand. Capable women who desire a life of consecration to mission service will find in this community a convent home combined

with an opportunity to exercise to the fullest their apostolic zeal.

And no one must think that only those who have been actively engaged in social service or who have had previous training therefor, are the only young women eligible. Any young woman with the proper qualifications for the religious life may apply for admission, and her application will be duly considered. Secretaries are needed to promote the work. Domestic service is also a necessary acquisition. Those who give themselves to the community, and are accepted as members, will be adequately cared for, as the community is self-supporting. The Parish Visitors have already been so blessed by success that they have had to enlarge their quarters in order to accommodate the many noble women who made application to enter the Community and to give themselves to God's blessed work.

The many cases of desperate spiritual need met every day by the members of the Community in their personal visitations throughout the city prove the extent of the field that is open to the new institute. Other cases of spiritual destitution would go on multiplying and repeating themselves in further generations were not the parents and children cared for, instructed, educated and personally directed. Perhaps the appeal of the neglected child is the most touching in a Parish Visitor's experience; the ability to assist fully the children of Christ's pre-dilection is a real delight to the heart of a zealous worker. To safeguard, supervise, and develop wisely the morals of the boys and girls of today who are given so much personal liberty, which youth and ignorance so often turn to license, is primary task of the Parish Visitors. In this great work of prevention they promote the early Communion of children as the safest bulwark of virtue. They employ every effort to bring the little ones of Jesus to the Holy Table, that the hearts made for God may be won and kept for Him even in the midst of evil surroundings, that these children may be defended against vicious allurements by the very Heart of Christ Himself, who comes early in the dawn of their youthful days to weld their heart to His.

These consecrated workers obey the injunction of the Master, "Go ye, therefore, into the highways and as many as you shall find call to the marriage (St. Matt. XXII, 9). The Parish Visitors seek the wayward and the lost to bring them back to their Father's House and to the Divine Feast of love awaiting them. And in the crusade of rescue the Parish Visitors offer no higher nor safer goal in all their endeavors of reclamation than the union of loyal affection established between God and the soul in Holy Communion. By a practical zeal which is shown by tireless efforts, these home missionaries hold out to the returning prodigal the promised Banquet of Love, where Jesus will seat His forgiveness with him in the Divine embrace of Sacramental Communion: "My Beloved to Me are I to Him" (Cant. of Cant. II, 16).

Indeed, there is no denying the fact that all those

ngaged in the courts, as judges, probationists, Big brothers or Sisters, declare unanimously that the great need of the day is trained workers for the homes. That these Visitors ought to carry moral force as part of their equipment and apply it to the individual family needs, all agree. The spiritual solution is oftenest the only solution to most of the problems which bring adults and children to court. Others engaged in the field of social service in the city of New York have expressed their satisfaction at the advent of this organization of consecrated workers in their midst, and the Catholic workers of the homes—the Parish Visitors of Mary Immaculate—co-operate fully with the court officials and charity organizations in all prevention and relief administered for the improvement of the family.

The Marycrest Novitiate of the Parish Visitors of Mary Immaculate is located at Monroe, Orange Co., New York. Here, the Parish Visitors deepen their spiritual life and prepare themselves to become stronger religious, more devoted missionaries and more persevering followers of the Good Shepherd in the manifold works of reclamation.

In March, 1925, the Parish Visitors of Mary Immaculate established a vocational magazine called *The Parish Visitor*. This magazine is an excellent medium of information on the practical work of the Community and offers most attractive and interesting reading.*)

The Findings of a "Home Equipment Survey"

The question of home-making and home-equipping interests all who have seriously at heart the welfare of the family as the nucleus of society. Therefore the results of an inquiry conducted by the General Federation of Women's Clubs into the present equipment of numerous homes and the wishes of women in regard to furnishings should not fail to enlist the attention of those so disposed. Although the survey is still in progress, a considerable volume of replies to questionnaires is available and has been analyzed by officials of the Federation named, showing some other remarkable conditions. It was made possible by the management of the *Woman's Home Companion*, which offered to finance it after the officers of the Federation had learned that the U. S. Bureau of the Census did not have the desired information, and after they had appealed to their own and other organizations in vain for financial aid.

The material available, according to an analysis published Mrs. Mary Sherman, President of the Federation, in *Woman's Home Companion*,*) represents the home life of 2,200,000 persons living in 445,987 homes, located in 237 communities, which range in population from villages of 100 to cities of 100,000,* and are scattered over 5 states. Apparently care has been taken to eliminate unreliable replies, since Mrs. Sherman as-

serts some 300 returns had been discarded as being faulty.

It is largely a housekeeping survey—a tabulation of findings, relative to the equipment actually found in the number of homes given, which have bearing on the manner in which housekeepers perform the duties of their station, and some of the things they require for relaxation and entertainment. Naturally, prosaic as some of the facts are, they have a bearing on the housing problem, the health problem, on comfort and on the things that help to make home life pleasant and attractive. Forty per cent of the homes covered by the questionnaires reported on have no stationary wash bowls. In each of these 198,400 homes someone fills the pitchers, cleans the basins and empties the slop jars. Someone heats the water for the baths; gallons of water are carried in and out of each one of these houses every day. In the matter of stationary sinks the situation is a trifle better, for slightly more than 75 per cent of the houses reported on could boast of this convenience. On the other hand, two-thirds of these same houses had no stationary washtubs or washing machines, from which fact one may infer the toil involved in heating and carrying water. Only two-thirds of the houses reported on have inside flush toilets. This means that women in one-third of the homes—and the other members of the families as well—are still struggling with the problem presented by the existence of the outdoor surface privy, its menace to drinking water, the invitation it offers to germs, the labor of keeping it clean.

While the analysis of the material submitted has not progressed sufficiently far to permit findings on the heating of the homes investigated to be submitted, a number of other items have been tabulated and classified. Noteworthy advancement has been made in the matter of electric lighting; 87 per cent of 432,084 homes in 224 towns and cities are lighted by electricity, the percentage varying from 72.5 in the smallest towns to 85 per cent in cities of 100,000 and more, while in towns and cities lying between these extremes the homes lighted by electricity ran 86 per cent or higher. Electricity is used for cooking to a very slight extent, and of all the electrical housekeeping devices the electric iron is the most popular. An average of 73 per cent of the 432,084 homes listed in this analysis had electric irons, while but 22 per cent had power-driven washing machines. The largest percentage of power-washing machines is found in communities with a population between 2,500 and 5,000, and those having a population between 25,000 and 50,000. Dishwashers are rare, being found in 852 out of 303,200 homes reporting on this question, while out of 339,614 homes regarding which information was obtained concerning vacuum cleaners one-third were found to be equipped with this apparatus. Power sewing machines were found in 5.6 per cent of the 310,123 homes reporting, with the larger cities leading. The fairly general use of electricity for lighting leaves comparatively little use for gas as an illuminator in the home. Out of 260,616 homes reporting only 2.5 per cent were lighted by gas. On

* The subscription price is \$2.00 the year. The editorial and publication office is 320 West 71st St., New York City.

*) L. c. Nov., 1925, pp. 28 and 97-98.

the other hand, 61 per cent of the 439,884 housewives questioned in this matter reported using gas for cooking, the larger cities leading. Gas is used for heating water in 27 per cent of 290,811 homes reporting on this question.

While all of these items bear directly on physical effort and comfort, inquiries into the matter of telephones and automobiles lead into another field, not, of course, without adding information on the problem under consideration. Reports on telephones were received from 430,215 homes, located in 213 communities. The percentage averages 68.2, varying from the lowest, or 54 per cent, in towns under 5,000, to 75 per cent in cities between 25,000 and 100,000. The automobile, however, Mrs. Sherman writes, "outstrips the telephone by nearly 2 per cent. Seventy per cent of the families in 296,551 homes own automobiles. The fluctuation of percentages is interesting. In towns having a population of less than 10,000 the percentage is 60; in towns between 10,000 and 25,000 it is 70, while in cities above 25,000, 78 per cent of the families (reporting) have automobiles."

Another phase of the findings of the survey has to do with money spent for entertainment devices for the family. The radio was found in 17.6 per cent of the 123,067 homes reported on in 174 towns and cities. Pianos were found in 46 per cent and phonographs in 50 per cent of the homes reporting on the subject of musical instruments. The percentage runs highest in cities between 50,000 and 100,000; lowest in the smallest towns where 30 per cent of the homes reporting have phonographs and 38 per cent have pianos.

This is, in substance, the report as analyzed by Mrs. Sherman in the article quoted. The findings are marred somewhat by a lack of uniformity in the total of homes given as reporting on the various questions. At best, the percentages, in some cases, must be regarded as relative, since they apply to smaller groups within the total of the 445,897 homes embraced in the survey and the replies analyzed. However, the findings are highly interesting, and not without real value, which value will be increased as the survey is completed. As it is, the findings permit an insight into conditions that deserve the attention of all who are interested in family welfare, and certainly advantage, for purposes of study and comparison, should be taken of them. It would seem that in our societies of women these findings should be discussed and compared with home conditions, and that even in sodality meetings their bearing on conditions in the parishes might be given thought. They offer, even in their present state, certain conclusions, some of which will surely be at variance with Mrs. Sherman's summary of one phase of the findings, that referring to backwardness in many respects on the one hand and a striking "progressiveness" in the other. To quote:

"Why does the automobile take precedence over the stationary tub, the telephone over the

vacuum cleaner and the radio over the power run sewing machine? Because (and this is italicized in the article) the housewife for generations has sought escape from the monotony rather than the drudgery of work. She can and does endure toil, actual physical labor, patiently and cheerfully; but she breaks physically and nervously under monotony. The automobile, the telephone and the talking machine or radio offer the modern home-maker the escape from that monotony which drove many of her predecessors insane. The telephone is the housewife's first protection against loneliness. The automobile carries her far beyond the scene of her dull round of household duties. The voices of human beings, the lilts of music, coming to her through the air, stimulate her mind and soothe her spirit while she works. She does not mind washing stacks of supper dishes under the glow of an electric globe, but the task doubles or trebles if she must do it by the smoky, dim light from a kerosene lamp. She does not mind sweeping if at the end of the task she can chat with a neighbor five miles away, and she will beat rugs for an hour—if the evening brings the relaxation of an automobile drive."

This is hardly the full explanation of the phenomenon under discussion. At least one element influencing the condition illustrated by the survey is the development, that the home and the family are, in large measure, no longer the center of interest and life for the members thereof. A strong desire for dissipation, in its first meaning, has taken hold of the members of so many families, that a self-sufficient family—self-sufficient as far as relaxation, recreation, distraction, entertainment, are concerned—has become rare indeed. Mrs. Sherman indicates that very fact when she mentions the willingness of the housewife to do certain work involving physical work in the hope of an automobile drive in the evening. No, it is neither the drudgery nor the monotony of housekeeping that is the sole or even the prime cause of the development noted. They are contributory causes. And they should be removed. What can be done to lighten the burdens of the housewife especially by the introduction of sanitary arrangements, the installation of approved devices for saving arduous labor, and the acquisition, according to the means of the family, of other conveniences, should be done. Prudence, as well as fairness to the housewife, demand that. But above all the family spirit and the true home spirit must be fostered, which has made lowly cottages seem little less than heaven to happy souls, which has lightened labor, made drudgery seem play and shed radiance into the darkest corners of lamp-lighted homes. That spirit welcomes the good things mechanical progress offers, but only as auxiliaries, not as essentials, and judges carefully between them, as to their true value. And that spirit will do more for the preservation of the family than all the inventions and adaptations of mechanical science, however advantageous they may appear to be.

A. F. B.

Central-Blatt and Social Justice.

Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. monatlich, \$2.00 das Jahr, zahlbar im Vorraus; Einzelne Ausgabe 20 Cents.
Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents. monatlich auf Lebenszeit, \$50.00.

Karl Fürst zu Löwenstein, der Protektor der „Haider Thesen“.

Eine der hervorragendsten katholischen Persönlichkeiten Deutschlands im 19. Jahrhundert, „der Herzog katholischen Bewegung“, hat seinen Biographen gefunden. In einem der katholischen Publizistik einzigartiges Zeugnis ausstellenden Werk: „Karl Fürst Löwenstein. Ein Bild seines Lebens und Wirkens. Briefen, Akten und Dokumenten“ (mit 15 Illustrationsfotos, 577 S., Kempten 1924, J. Kösel & F. Pustet) giebt Paul Sieber nicht nur ein „Lebensbild“, sondern ein Stück Geschichte des deutschen Katholizismus. Es ist nicht ohne Interesse, dieses Werk eines katholischen Publizisten — Sieber war ehemals Redakteur des Wiener „Vaterlandes“, also Nachfolger Karl Vogelsangs, — zu vergleichen mit dem gleichfalls eben erschienenen Werk des führenden protestantischen Historikers: Fritz Bigener, „Ketteler. Ein deutsches Bißleben des 19. Jahrhunderts“ (München u. Berlin 1924 750 S., R. Oldenburg). Gründlich sind die Werke gearbeitet, den Stoff haben beide Verfasser bewältigt, wissenschaftlich in diesem engeren Sinn somit beide. Und doch: der katholische Publizist predigt das Leben seines Helden vom Boden, aus dem seine Kräfte zog, der protestantische Historiker hingegen schreibt sein Werk, das ihm Gelegenheit gab in katholische Gedankenwelt einzudringen wie wenige seiner Fachgenossen der letzten Generation, doch nur zum Zwecke, um die „Kettelerlegende“ zu zerstören, darzuthun, nicht die katholische Kirche, nicht Ketteler seien die geistigen Urheber der positiven Sozialformgedanken des 19. Jahrhunderts, wie die Katholiken seit Jahrzehnten glauben, sondern — die Sozialisten. So entkleidet der Protestant das Lebensbild größten deutschen Bischofs der letzten hundert Jahre seines Glanzes, der Katholik hingegen schildert ersten aller deutschen Standesherren des 19. Jahrhunderts vom Standpunkte der religiösen Kultur aus er erwuchs, die sein Leben formte, und leblich als Pater Raymundus D. Pr. selig im Himmel entschlafen ließ (gest. 8. November 1921). Eder zeigt sich die „voraussetzunglose Wissenschaft“ — gefährlicher Tendenzen, der Katholizismus hingegen selbst dort, wo ihn die Publizistik, nicht unmittelbar die strenge Wissenschaft, trägt, als Verkünder der Freiheit. Wenn man dies bedenkt, wird man beide Werke mit Nutzen studieren; sie sind beide werthvoll entrollen die Geschichte der deutschen Katholiken der letzten beiden Generationen. Nichts thut heute sehr noth als daß wir uns klar darüber werden, eure unsre Väter dachten und handelten!

* * *

Fürst Löwenstein war ein Freund und Verehrer Karl Vogelsangs. In einem Brief an Leo Thun-Hohenstein,

hohenstein, den konservativen Reformator des österreichischen Erziehungs- und Unterrichtswesens, schreibt er: „Ich kann Ihnen nicht sagen, mit welcher Freude und welchem Interesse ich die sozialen und nationalökonomischen Artikel des „Vaterland“ gelesen habe. Ich halte diese Ideen wirklich für epochenmäßig, und Gott gebe, daß sie Eingang finden, ehe es zu spät ist“ (1878). Vogelsang führte das „Vaterland“ seit 1875. Nach dem Vorbild Österreichs ging Fürst Löwenstein daran, als Kommissär der deutschen Katholikentage (seit 1868) auch in Deutschland das Interesse für die „Soziale Frage“ und ihre Lösung im konservativen Sinne zu wecken. Von 1880 (Konstanz) an beschäftigte sich die „Generalversammlung der katholischen Vereine Deutschlands“ auf seine Anregung mit diesen Problemen. In Frankfurt (1882) referierte P. Albert Maria Weiß D. Pr., von Vogelsang dem Fürsten empfohlen, über „Wucher, Arbeitslohn und Grundentlastung“. P. Weiß hatte diesbezüglich bereits zwei Schriften veröffentlicht: „Zins und Wucher, Darlehen und Kapital, Kapital und Arbeit“ (Graz 1882, Styria) und „Die Gesetze für Berechnung von Kapitalzins und Arbeitslohn“ (Freiburg 1883, Herder), die großes Aufsehen erregten. Das unmittelbare Resultat seines Frankfurter Referates war ein Mandat der Generalversammlung an den fürstlichen Generalkommissär, ein Komitee zur Fortsetzung der sozialen Studien zu bilden. In der Folge scharten sich die hervorragendsten katholischen Sozialpolitiker um den Fürsten, außer Vogelsang und Weiß u. a. Christoph Mousfang, Franz Hitzé, Franz Brandts, Georg Ratzinger, Paul Leopold Haffner, Kettelers Nachfolger auf dem Mainzer Bischofsstuhl, Albert Stoeckl, Franz Graf Rüppenstein, Karl Graf Harringk, Gustav Graf Blome, Felix von Loe, Franz von Womboldt, Friedrich Vering. Die erste Konferenz des Komitees, von vierzehn Mitgliedern besucht, fand statt auf dem Löwensteinschen Schloß Haid (bei Mies in Böhmen) im Juni 1883. Der Fürst präsidierte. Bischof Peter Joseph Blum von Limburg, während des „Kulturlampfes“ sieben Jahre Gast auf Schloß Haid, las die hl. Geist Messe. Die gefassten Beschlüsse waren von grundlegender Bedeutung; sie haben dieselbe auch heute noch nicht verloren. In der Folgezeit tagte das Komitee in Salzburg (1883), Passau (84), auf Schloß Kleinheubach (85), Regensburg (86), Mainz (87) und Prag (88). Seit 1884 war Träger dieser Konferenzen die „freie Vereinigung katholischer Sozialpolitiker“, die 1885 ihre „Beschlüsse“ und 1887 ein „Jahrbuch“ publizierte (Frankfurt, A. Fössers Nachfolger). Parallel dazu entstand zu Freiburg im Breisgau (Schweiz) unter dem Vorsitz des Bischofs von Lausanne-Genf, Cardinal Gasparo Merello, die Union Catholique d'Etudes Sociales et Economiques, genannt Union de Fribourg (1884—91). Auch dieser Vereinigung gehörte Fürst Löwenstein an.

Die „Haider Thesen“, von Vogelsang inspiriert und in seiner österreichischen Monatsschrift für christliche Sozialreform (Wien) publiziert (1885, V. 337 ff., 393 ff., 410 ff., 449 ff., 543 ff.), haben die Handwerker- und Arbeiterfrage zum Gegenstand. Das Problem Zins und Wucher, zuerst gleichfalls zur Verhandlung vorgeschlagen,

wurde zurückgestellt. Später hat Vogelsang zu diesem Problem ein ausführliches Votum vorgelegt und in seiner Zeitschrift veröffentlicht (1884). Schon früher hatte P. Weiß gegen Georg Räfinger zur Zins-Wucher-Frage Stellung genommen (1882). Beide, Vogelsang und P. Weiß, hielten sich verpflichtet, ihre Auffassung zu formulieren, weil sie feststellen mußten, daß die herrschende Richtung sich immer mehr von den kanonischen Grundzügen, zugleich den Grundzügen einer wahren Gesellschafts- und Wirtschaftswissenschaft, entfernte. Auch das Löwensteinsche Komitee differierte von Haus aus in dieser Frage. In Haid kam sie deshalb gar nicht zur Verhandlung. Später setzte sich immer entschiedener die moderne Richtung durch, weshalb Vogelsang seine Stellung schriftlich präzisierte. Mit tiefstem Verständnis für das ganze Problem warnte er davor, die katholische Wissenschaft mit Moraltheologie oder pastoraler Praxis zu verwechseln. Die „mütterliche Milde“ der Kirche verlange ein „schriftweises Vorgehen“, wie etwa seinerzeit in der Frage der Sklaverei. „Anders ist es mit der Wissenschaft. In ihr, die keine sofortige praktische Verwirklichung (in toto) beansprucht, giebt es weder einen Rigorismus, noch einen Laxismus, keinen Tautiorismus, keinen Probabilismus, noch einen Probabiliorismus. Sie kennt nur die Wahrheit, welche nur eine sein kann.“

Die „Haider Thesen“ konzentrierten ihre Vorschläge auf die Handwerker- und Arbeiterfrage. So heißt es gleich eingangs: „Der Handwerkerstand bildet nach demjenigen der Handwerke den wichtigsten und zahlreichsten Produktivstand. Seine Fortexistenz ist eine soziale Notwendigkeit; er muß deshalb existenzfähig erhalten und gefördert werden.“ Wenn damals, vor nahezu einem halben Jahrhundert, die „Erhaltung des Handwerkerstandes“ als Kernproblem aller Sozialpolitik erkannt wurde, so heißt dies heutzutage, angesichts der fast vollständigen Zersetzung und Zerstörung dieses Standes, nichts anderes als „Aufbau des Handwerkerstandes“. Die Sozialreform kann sich nicht darauf beschränken, das Industrieproletariat zu „heben“, ihm seine Lage zu erleichtern, es muß sich ihr Hauptinteresse vielmehr darauf konzentrieren, mit welchen Mitteln die Handwerkskultur wieder aufzubauen und wie dieselbe eventuell mit der modernen Technik zu verbinden sei.

In der „Arbeiterfrage“ stellt das Haider Programm folgende fünf Forderungen auf: 1. Der Arbeitsvertrag unterscheidet sich von jeder anderen Vertragskategorie in wesentlichen Punkten. Es ist ein Postulat der Gerechtigkeit, „daß im Lohn das Äquivalent alles dessen enthalten sei, was der Arbeiter dafür bietet“. Der Arbeitsvertrag ist gesetzlich in der Weise zu regeln, „daß der Willkür der Kontrahenten durch Aufstellung allgemeiner, den Verhältnissen der Arbeiter zur christlichen Gesellschaft entsprechenden Grundsätze engere Grenzen gezogen werden.“ 2. „Die Höhe des Lohnes findet ihre gerechte Bezeichnung in dem, was der Arbeiter bringt und bietet.“ 3. Korporative Organisa-

tion der Großindustrie. Korporatives Versicherungswesen (Kranken- und Altersversorgungskassen, Unfallversicherung, Versicherung für unverschuldete Arbeitslosigkeit). 4. Stufenweise Gliederung der Arbeiterschaft in der Großindustrie. 5. Arbeiterfamern im Rahmen einer allgemeinen wirtschaftlichen Interessenvertretung.

Der Schwerpunkt dieses Programmes ist die Forderung nach dem „gerechten Lohn“, der nach dem „was der Arbeiter bringt und bietet“, bemessen werden und für den Arbeiter „bei normaler Arbeitsfrist ohne übermäßigen Aufwand von Zeit und Kraft erforderlichen Existenzmittel (event. auch für eine Familie) und einen mehr oder minder großen Spargenpfennig für die Zeit der Arbeitslosigkeit gewährt“ soll. In dieser Begriffsbestimmung liegt die Ausbildungsfähigkeit des Haider Arbeiterrechtes, das erst einmal eine Grundlage schaffen wollte. Die Sitzung der Konferenz war von der Überzeugung durchdrungen, daß die Arbeiterfrage nicht die erste, sondern zweite Frage in der sozialen Ordnung sei, daß also auch dem Arbeiter an Lohn und Ertrag seiner Arbeit ein Äquivalent gebühre für das, „was er bringt und bietet“. Der Handwerker bietet in seiner Arbeit seine Persönlichkeit und erwirbt damit ein nationales Recht auf standesgemäßen Besitz. Der Staat verpflichtet, seine Organisationen, Bünde, Innungen, Genossenschaften, in Schutz zu nehmen, um diese Funktion der Handwerksarbeit zu sichern. Welches Naturrecht soll der Arbeiter fordern dürfen, der seiner Arbeit das Opfer seiner Persönlichkeit bringt? Ohne Zweifel muß dieses Mindestmaß in der Natur seiner Arbeit selbst liegen, im Vorzeichen seiner Anerkennung und seinen Ausgleich finden, so daß der Arbeiter nicht mit Notwendigkeit zum Revolutionären werden. In der Forderung nach dem „gerechten Lohn“, als Äquivalent für das, „was der Arbeiter bringt und bietet“, liegt im Keim der Gedanke einer Entschädigung für das Opfer der Persönlichkeit enthalten. Nur hätte er eine Ausgestaltung erfahren müssen. Man wäre dann vielleicht darauf gekommen, daß nicht nur innerhalb der Industrie selbst der Arbeitsvertrag sinnvoller und rechter zwischen Unternehmer und Arbeiter aufzutun ist, als dies der Liberalismus duldet, sondern daß darüber hinaus die Gesamtgesellschaft, die die Industrie braucht, ihren Anteil daran zu tragen hat. Denn im System des Industrialismus liegt es, daß der Arbeiter mit dem Lohn, der ihm unter der Bedrohung einer steigender, blühender Wirtschaft der größtmöglichen und damit gerechtesten ausgeworfen werden kann, noch immer nicht den „vollen Arbeitsertrag“, noch immer nicht den Familienlohn findet. Es ist daher, um letzteren zu realisieren, die Gesamtgesellschaft sich zur Verfügung stellen muß. Das Äquivalent für das, „was der Arbeiter bringt und bietet“, ist der Familienlohn. Dieser allein kann den Arbeiter das Opfer seiner Persönlichkeit wenigstens insofern verschmerzen lassen, daß es sich mit diesem Familienlohn nicht mehr als Paria der Gesellschaft fühlen muß.

In Deutschland fanden die Haider Thesen weitreichendes Verständnis. Die Kreise um die „Christlichsozialen Blätter“ und selbst der Redakteur der „Historisch-Po-

jenen Blätter", Joseph Edmund Förg, traten dem Heber und Verbreiter des Haider Programms, Vogelsang, entgegen. Vogelsang hatte mit Genugthuung gestellt, daß die Haider Thesen durchaus mit den Dokten der katholischen Sozialreformer Frankhs, wie solche im Oeuvre des Cercles Catholiques duvriers formuliert wurden, übereinstimmten. Nur zöte Mitteleuropa damit rechnen, daß sich hier zwar konervative Autoritätskörper, nicht aber konervative Faktoren im Wirtschaftsleben behauptet hatten. Ders in Frankreich und Italien. Dort fehlten die servativen Stadthäupter, dafür gab es genug vom Christenthum bestimmte Fabriksherren (z. B. Louis Vrmel). So konnte im Sinne Friedrich Le Plays Idee des Patronates durchgreifen. In Mittelcopa mußten statt dessen die Staaten herangezogen werden, um den Schutz der zu bildenden berufsständischen Organisationen und Korporationen zu übernehmen. Vogelsang lebte in Österreich. Die Katholiken Deutschlands hingegen standen in erbitterter Auseinandersetzung zu ihrem Staat; so fehlte ihnen aus politischem Opportunismus das Verständnis für die principiellen Forderungen des Vogelsangschen Programms, die für jeden Staat galten. Denn der Staat naturrechtlich verpflichtet, die Korporationen, Familien, Stände, Länder, Gemeinden seines Raumes ihrer Organisation nicht nur nicht zu behindern, sondern auch zu schützen. In Österreich dachte man principieller, historischer, in Deutschland opportunistisch. „Man hat auf österreichischer Seite nicht geist", schrieb Vogelsang, „daß in manchen Kreisen der Katholizismus nahezu sein Gegenteil, in ein Parteiensein umgesetzt ist. In Österreich ist man den Katholizismus nicht als ein Parteiensabbeth, sondern als ein ethisch-historisches Ferment, welches bestimmt ist, alles zu durchdringen.“ First Löwenstein, obwohl selbst einer der Schöpfer des Centrums, stimmte darin mit Vogelsang überein. Die rein katholische, nicht politische Bewegung ist ein „ruhigerer Fluß," schrieb er an seine Schwester 1869. Als Haupt gerade dieser Bewegung leistete der Kirche und dem katholischen Volke seine großen Dienste.

Wir dürfen es als eines der positivsten Zeichen ihres Wiederaufbaues vermerken, daß man in immer stärkerem Maße aus der Geschichte der Väter hren zu ziehen sich bestrebt. Immer mehr Veröffentlichungen der letzten Zeit beschäftigen sich mit mantischen oder christlich-sozialen Persönlichkeiten. Nur auf diesem Wege ist es möglich, daß die katholische Sozialwissenschaft des 19. Jahrhunderts ihre Fortsetzung und Vollendung findet. Unser Heil liegt den großen, geistig zeugenden, schärfsterischen Persönlichkeiten und darin, daß wir Nachgeborene uns als Kinder und Enkel fühlen lernen, sowohl in dem Sinn unklarer Annahme des uns hinterlassenen geistigen Erbes, als auch in dem eigenartiger und selbständiger Weiterführung des Überkommenen gemäß den Fortungen unsrer Zeit.

Dr. Ernst Karl Winter (Wien).

Eine willkommene Gabe.

Einer sehr dankenswerthen Aufgabe unterzog sich Professor Dr. Otto Schilling in Tübingen, indem er es unternahm, „die Doctrin Leo XIII., des großen sozialen Papstes, systematisch darzustellen.“ Der durch solche Schriften wie „Reichthum und Eigenthum in der altkirchlichen Litteratur“; „Die Staats- und Soziallehre des hl. Augustinus“, und „Die Staats- und Soziallehre des hl. Thomas v. A.“ schon längst vortheilhaft bekannt gewordene Gelehrte ging dabei von dem Standpunkte aus, daß mit dieser zusammenfassenden Darstellung und Würdigung „nicht nur dem wissenschaftlichen Interesse, sondern zugleich, unbeschadet des ersteren, praktischen Zwecken gedient werden“ würde, „denen durch eine bloße Ausgabe der Enzykliken (Leo XIII.) nicht hinlänglich genügt wird.“ Die deutschen Katholiken bezügen zwar die Herderschen Drucke dieser Dokumente in einer lateinisch-deutschen Parallelausgabe; dennoch ist es, wie Professor Schilling hervorhebt und wie die Erfahrung jeden belehrt, der vorkommen soll falls sich rasch Rathss holen will bei Leo, besonders in einem der weniger häufig eingesehenen Rundschreiben, „durchaus nicht so leicht, über die eine oder die andere Frage sich mit Hilfe einer derartigen Sammlung den gewünschten Aufschluß zu verschaffen.“ Erleichtert würden zweifellos Studium und Verständnis der Enzykliken durch eine mit Kommentar, dem Hinweis auf Parallelstellen und einem Sachverzeichnis (was Professor Schilling zu erwähnen vergißt, wie denn überhaupt auch heute noch manche deutsche Bücher in dieser Hinsicht fehlen, während das bei amerikanischen nie der Fall ist) versehene Ausgabe; aber am besten dürfte sich eine systematische Übersicht für praktische Zwecke eignen.

Eine solche hat Professor Schilling geliefert, und zwar hat er, was den Werth seiner Arbeit, unseres Erachtens, erhöht, die Lehre Leo XIII. nicht einzig und allein aus den Enzykliken entwickelt, sondern es finden auch gelegentlich die von ihm in früherer Zeit und in Handschriften vorgetragenen Ideen Berücksichtigung. Durchweg aber widmet das Buch dem Zusammenhang der Soziallehre Leos mit den sozialen Gedanken des hl. Thomas, den der Papst als seinen großen Lehrer und Führer betrachtet, besondere Aufmerksamkeit.

So gestaltet sich die Abhandlung Schillings über die Staats- und Soziallehre des Papstes Leo XIII. zu einem Kompendium, dem wir gerade in unseren Kreisen weitere Verbreitung wünschen. Wie schon öfters zuvor, so hat die zu Cleveland abgehaltene Generalversammlung des C. B. auf die Nothwendigkeit der Beschäftigung mit den Rundschreiben des großen Papstes hingewiesen. Das besprochene Buch bietet dazu ein bisher nicht dagewesenes Hilfsmittel, das in übersichtlicher Weise die Ansichten und Aussprüche des Papstes über all die grundlegenden Fragen, die er in seinen Rundschreiben behandelt, zusammenstellt und erhellert. Das in diesem Falle vorhandene Personen- und Sachregister erleichtert die Benutzung des Buches, dessen Lektüre, Studium und praktische Verwendung wir nachdrücklich empfehlen möchten. Je größer der Wirrwarr der Ideen in unserem Lande wird; je höher die seelische und soziale Unruhe steigt; je heftiger der Ruf erschallt nach Mitteln zur Bekämpfung der un-

(Schluß a. S. 359.)

SOCIAL REVIEW

CATHOLIC ACTION

A neat and handy confession booklet, "Kumsarak Tayar Karchi Sikon," printed in Konkani-English, has been prepared by the Society of St. Vincent de Paul in England and Wales and published by the Catholic Truth Society, for use by Goan seamen, of whom 10,000 are employed in the British Mercantile Marine alone, the majority sailing into the Port of London, where they remain by their ships for periods ranging from one day to three weeks.

For several years students of the University of Detroit, especially members of the various sodalities, have organized themselves into bands, collecting clothing and other necessities and distributing these among the poor. As a result of this stimulation of the spirit of charity the university is to have a regularly organized conference of the Society of St. Vincent de Paul.

This conference will continue its activity throughout the year and will serve as a training camp for young men, who, upon graduation, will be able to perpetuate the work of the older members of their parish conference.

English Catholics are supporting charities which have not as yet found favor with us. The Cardinal Archbishop of Westminster recently opened a new wing to St. David's Home for totally disabled sailors and soldiers at Earling, London. Within the same week His Eminence blessed a new wing of St. Joseph's Hospice for the Dying at Hackney. The extension gives accommodation for twenty-five extra beds, bringing the total up to seventy-five.

Dr. J. Harold, the Honorary Medical Officer, said the Hospice started in a very modest way twenty-five years ago. For many years the number of inmates was limited to thirty-two, but in 1922 another wing was added, bringing the number up to fifty. Last year it was decided to add a further extension.

THE REACTION AGAINST LAISSEZ FAIRE

Frank Hodges, Secretary of the International Federation of Miners, has advocated for some time past the proposal, now submitted by him officially to the British Coal Commission, that an attempt should be made to establish an International Coal Council to be charged with the duty of organizing the distribution of coal exports, with the object of eliminating price-cutting competition. In a recent visit to Westphalia Mr. Hodges discussed this proposal with the German miners' leaders and others concerned in the industry in that country. A keen discussion followed. Although difficulties were stressed, the proposal was treated with respect as a serious contribution to industrial thought.

The main difficulty stressed by the Germans, who have discussed the matter, is the absence in Great Britain of any central organization in the coal industry, which would have the ability and authority to undertake the task of regulation. By comparison with the conditions in the Ruhr, where the ownership of the mines is vested in a few groups, which are closely associated in a syndicate that controls the central selling association, the German mine magnates regard the

British industry as chaotic, with hundreds of individual owners all competing keenly one against the other both for the domestic and export trade.

HOME INDUSTRY

The Catholic Peasant League of Belgium, which already has a fine record in the rebuilding of rural homes in devastated Flanders, is now taking an important part in the "Weaver's Home" movement, one of the leading social efforts in the country. By the "Weaver's Home" movement, these social workers hope to heal some of the evils of modern industrialism by putting the loom back in the weaver home throughout the Valley of the Lys in Flanders. Thus with one stroke, difficult as it will be, they propose to put family life on a much improved basis, to end sweatshop practices, and to bring back health, contentment and pride to a large class of people.

The great effort is not only to make every working man the owner of his house, but also to have him work at home, wherever feasible. A trial is being made in the case of the weavers, whose looms, thanks to electricity, can be worked at home as well as in the mills. There seems no reason, therefore, that the trial should not be a success. In and about Lyons, in France, weaving is done at home with the aid of electric motors, and the trial electrically-worked looms put up in Flanders in the new weavers' homes have given excellent results.

THE NEW VASSALAGE

Wall Street owns Belgium and now superseded the Belgian Parliament. This is the statement of Mr. Jaspar, a former Minister, who publicly asked Vandervelde, the Foreign Minister, whether the government was acting under pressure of American and British bankers in cutting its budget by 150,000,000 francs, and whether "the Belgian Parliament is no longer in control of the situation." Vandervelde replied: "The statements in the press to that effect are exactly true. The government had its choice between two alternatives, either obtain a loan or give up stabilization of the Belgian franc. The ministers were unanimous in the opinion that . . . the best thing to do was to submit to the requirements of the foreign capitalists and obtain stabilization of the Belgian currency."

The leading Belgian papers, such as the *Nation Belge*, *Indépendance Belge*, and *Etoile Belge*, three conservative organs, confess to the state of "vassalage and servitude" in which the country has been placed; while the more radical newspapers denounce the government for its surrender.

EMPLOYERS' ASSOCIATIONS

The building contractors of the Calumet district south of Chicago, have an employers' association which requires its members to deposit a bond of \$1,000, forfeitable if the member fails to keep agreements between competitors regarding the wages they will pay. The maximum wage fixed was one dollar per hour for craftsmen and seventy cents for common labor. Finding that one member was paying plumbers \$1.25 per hour the association declared

i is bond forfeited. He refused to pay, claiming that such an agreement could not be legally enforced. The association sued. Defense attorneys entered the plea that such a contract was void because it was against public policy and in restraint of trade. The defendant lost in the trial court and now the appellate court has ruled against him and upholds the agreement regarding maximum wages to be paid, declaring it a contract, enforceable by the association just as a labor union can enforce rule among its members, fixing a minimum wage for which its members can work.

The court said: "If labor organizations and similar associations did not have the right to enforce compliance and submission to their rules, regulations and by-laws, then they would be powerless, and the courts have upheld such organizations so long as they are organized for a lawful purpose, and will aid them in carrying out and enforcing all contracts with reference to the same."

OLD AGE PENSIONS

To guard against complete bankruptcy of the old age pension fund, the International Typographical Union has instituted some important changes. First, the age limit has been raised from 60 to 65 years, a year being added each year until 1930. The continuous membership requirement was lifted from twenty to twenty-five years. The clause was eliminated giving the pensioner a right to work two days a week at his trade.

In commenting on the changes in the I. T. U. pension plan, the *Engineers' Journal*, official magazine of the Brotherhood of Locomotive Engineers, which also conducts an old age pension system, says that many union pension funds are sagging now as the membership gained in the late 1890's and early 1900's reach the age of retirement. In addition the World War laid a stress on these protective funds. Tightening of restrictions has been the only recourse, as higher fees have seemed either unfair or impossible of approval.

OCCUPATIONAL TRAINING

Apprentice members of New York Printing Pressmen's Local Union No. 2, during the five years of their training, are to attend the Newspaper Printing Press Apprentices' Trade School, which began its sessions in December with 175 apprentices enrolled.

This training school is jointly backed by the union and the Publishers Association, with the New York Board of Education supplying space and class room equipment and newspaper equipment manufacturers the necessary machinery. This includes a 43-ton press from the R. Hoe Press Co.

Disapproval of printing courses in high schools was voiced in a resolution adopted by the National Organization of Newspaper Field Managers at its annual convention held in November. The organization is said to represent more than eight thousand daily and weekly newspapers throughout the United States. The resolution reads as follows:

We declare it as our unanimous belief that the establishment of printing offices in connection with high schools is unwise and fraught with grave danger to the legitimate printing business. High school teachers are not printers and any instruction they might attempt to give the students on a subject of which they know nothing would

be of little or no value. Public funds should not be spent on fads.

One hundred and twenty-five apprentices, in five of the leading building trades—bricklayers, carpenters, electricians, painters and plumbers—recently completed the prescribed course of study in the Cleveland Apprentice School, whose second commencement was conducted on December 2.

All apprentice schools in Cleveland operate under the Smith-Hughes Act, a statute enacted in 1917 in Congress, providing for the support of part-time trade schools. According to the terms of this act, every dollar contributed by the Federal Government must be matched by an equal amount contributed by the state or local community, or both. Additional funds needed to carry on the work of the school must be furnished by the local Board of Education. The building materials to operate the schools are, in this case, furnished gratis by the local material dealers and manufacturers, while each apprenticeship class is under the direct supervision of a joint committee composed of an equal number of contractors and union representatives, and a representative of the Cleveland Board of Education.

THE WAGE QUESTION.

According to a brief submitted to the Railway Labor Board by President Fljozdal of the Track Workers, 290,500 out of 388,238 of these men earn \$75 per month and less. Only 13,513 (or 3.5 per cent) earned \$125 or more per month.

"Can this be just and reasonable?" asks Mr. Fljozdal, "when those below that figure include not only laborers, but carpenters, painters, section foremen, mechanics' helpers, etc.? Is it just to work crossing and bridge flagmen 30 days a month, eight and twelve hours a day, for \$75 a month, or to pay a section foreman, who is responsible for the lives of the traveling public, \$124 a month? Is it reasonable to require pumping equipment operators to work 249 hours, or the equivalent of 31 eight-hour days a month, for \$83 a month? Or to require maintenance-of-way carpenters to work for an average of 60.2 cents an hour, when the average for outside carpenters in the building trades was \$1.16 in May, 1924?"

Interesting facts are disclosed by the study with regard to the relative importance of the business cycle in the various states, published by the Natl. Bureau of Economic Research. New York is shown to be in an advantageous position, because wages and salaries in manufacturing industries account for less than 40 per cent of the total wages and salaries received. Commenting on this, the Bureau states that in New York the "bulk of the pay roll is due to miscellaneous industries, of which commerce and allied activities form a very important part. It can readily be seen that a community or state not leaning too heavily on one type of industry is in a better position to weather business depressions."

Contrasting with New York, in Connecticut 65 per cent of all wages and salaries in 1919 were due to manufacturing and in New Jersey 53 per cent. Michigan offers an extreme example of concentration; in that State, 53 per cent of total wages and salaries are paid out by manufacturing industries, the automobile industry alone accounting for 23 per cent of the total. The bulletin does not give the figures for Illinois in regard to the distribution of wages and salaries among different industries.

TAXATION OF IDLE LAND

Under the new public works law of Cuba all idle land in the republic will be taxed, affecting in the city of Havana alone about 40,000 vacant lots and in the republic thousands of acres of land that either never have been under cultivation or are allowed to lie idle by owners.

SECRET SOCIETIES

A chapter of the Order of De Molay was recently formed at Alpine, Texas, with 31 charter members, being organized under the auspices of Masons from El Paso.

This number was considered excellent by the visiting Masons for such a thinly settled region, says a report of the event published in the *Christian Science Monitor*.

BUYING COMBINATIONS

Eight furniture companies with stores on the Pacific Coast have agreed to combine their purchasing in a goal of economy. The annual sales turnover of the combined companies is estimated at about \$40,000,000.

One indirect result of the efforts of the new organization is expected to be that Pacific coast furniture factories, spurred on by the large orders placed with them, will be able to compete with factories in eastern centers, thereby enlarging their markets.

COMPULSORY VOTING

In the recent Australian general election, when compulsory voting was in force for the first time, there were 224,000 electors who did not record their votes. There were 3,229,000 voters registered prior to the election and the total number polled was 3,005,000.

Under the Compulsory Voting Act, which was passed by the Australian Parliament at its last session, any elector who fails to record his vote in an election is liable to a fine of £2 unless a valid reason for not voting can be given.

THE COMMUNIST MOVEMENT

The Sun-Yat-sen University, which was established for the purpose of training Chinese Communist students in Moscow, has now started its work. Its program includes courses in politics, economics, history and geography, with special emphasis upon the history of the Russian and Chinese revolutionary movements.

The head of this university, Karl Radek, formerly a very active worker in the Communist Internationale, made a public statement to the effect that this university, in contradistinction to other foreign institutions designed for the education of Chinese youth, would eliminate all propaganda from its aims and methods.

AGRICULTURAL EDUCATION

England is to have its first experimental village college in the near future. It will be located at Swaston, about eight miles from Cambridge, the center of a group of six villages within an area of roughly five square miles, in purely agricultural country.

The college will include a new senior school for chil-

dren of 10 years and over from the six villages. It will contain workshop, rural science laboratory, domestic science room and school garden all fitted to teach country girls and boys what they need to know if they are to succeed in rural life. Two rooms will be given over entirely to adult education and particularly agricultural education.

UNEMPLOYMENT INSURANCE

Unemployed members of Local 5, Cloth Hat, Cap and Millinery Workers' International Union, Chicago, received their first insurance checks from the union during the Christmas holidays. All the money for this fund is contributed by the employers and amounts to 3 per cent of the payroll.

The plan differs in this respect from the Amalgamated Clothing Workers' arrangement under which employers and workers each pay 1½ per cent into the fund. The cap-makers also have full control of the fund, while the Amalgamated shares it with the employers.

LONG TERM LABOR CONTRACTS

Long-term labor contracts seem to be coming back. This has been demonstrated recently by Hebrew-American Typographical Union No. 83, of New York, when it made its agreement with the publishers of newspapers and periodicals in the Yiddish language. The new contract is for a period of five years and provides for a gradual yearly increase beginning with \$66 per week in 1925 and increasing \$1.50 every year until the end of the fourth year, when the wage of \$72 per week will be reached and continued until the expiration of the contract in October, 1930. In addition to the above every member working under the agreement is to get either two weeks' vacation or thirteen holidays every year with full pay.

The old contract called for \$65 per week of thirty-six hours for day work and twenty-seven hours for night work, with one week's vacation or six holidays.

CO-OPERATION

In Philadelphia colored druggists have organized the Philadelphia Co-operative Retail Drugists' Corporation including fourteen stores.

More than 500 successful co-operative marketing associations are operated by Nebraska farmers, survey of the movement in that State has revealed. The organizations include dairy, livestock, grain, potato and poultry growers. A large number of the associations own elevators, provide storage and marketing equipment for potatoes, dairy products and livestock, and several own and operate creameries.

Co-operative elevators in the State number slightly over 400 and provide marketing facilities for grain, while the duties of their managers usually include livestock marketing service. There are now four poultry marketing associations being formed in various parts of the State and these will be united later into a state-wide poultry organization. The central association thus formed is to provide storage, grading, shipping and marketing facilities for eggs and other poultry products.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Charles Korz, Butler, N. J.
 First Vice-President, Henry Seyfried, Indianapolis, Ind.
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 Recording Secretary, Frank J. Dockendorff, La Crosse, Wis.
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 Executive Committee: Rev. A. Mayer, St. Louis, Mo.; Wm. V. Dielmann, San Antonio, Tex.; O. H. Kreuzberger, Evansville, Ind., and Anthony J. Zeits, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.

Hon. President, M. F. Girten, Chicago, Ill.

Communications intended for the Central Verein should be addressed to Mr. John Q. Juenemann, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: *Catholic Action or Action of Catholics.*

PIUS X.

Fundamentals of Christian Solidarism

In repudiating divine authority, Liberalism repudiates human nature itself, and this is equally true, whether there be question of the immediate intimation of divine authority through miracles, or of its mediate exercise through human representatives in the Church.

In like manner, dependence upon human authority is an essential attribute of human nature; for man is naturally a social being, that is, his very nature demands society as the necessary condition of survival and progress. But the social organism requires the direction of authority to unite the minds and wills of its members in a common effort to promote the public good. Human nature needs ruling and schooling if it is to develop all its powers and enjoy the benefits accruing from civilization and the division of labor. The individual is not self-sufficient, and, apart from social co-operation under the guidance of authority, he has no other means of supplying his inherent deficiencies. Liberalism, therefor, in so far as it is subversive of human authority, is at war with one of the fundamental needs of human nature.

G. B. O'TOOLE, Ph. D., S. T. D.

* * *

Our whole economic outlook needs to be changed. . . . We must substitute for the old wasteful economy that puts dividends first the true economy that makes a prior claim for the satisfaction of human needs, and invites all men and women of good will to labor in co-operation to that end.

If the battle-cry of the old extravagant and heedless economy was "each man for himself and dividends for the survivors," the sober motto of the latter-day economist is "Each for all and all for each." By no means can we afford the destructive strife of unrestricted competition, the waste of unneighborly rivalry with its bankruptcies and hatreds, the cunning and roguery involved when trade and labor are set fiercely on making profits quickly.

Experience has proved man to be a co-operative animal. The "class war" has been forced upon him by economic conditions that know nothing of justice or charity; and either the strife will work itself out, with bloodshed and murder, in a bitter, relentless anarchy wherein all our civilization may go down into the abyss; or, in the light of a wiser economy, we shall help to transform society into a co-operative commonwealth, where the "class war" will be over, and the clash of conflicting interests ended.

Justice cannot reconcile the conflicting interests of wages and dividends under the economics of capitalism, but justice and charity are powerful to adjust the relations and conditions of man in co-operative industry.

JOSEPH CLAYTON
in Economics for Christians.
* * *

In a civilized country we find vastly varying individualities, and the more civilized it is, the greater is the variation which it develops. We find, also, as the result of these vastly varying individualities, a number of classes, of interests, diverse but dependent upon one another, and all necessary for the perfection of the body politic. Mirabeau, who almost alone kept his head in the Revolutionary delirium, said truly, "representative Governments may be compared to maps which should reproduce all the elements of the country, in due proportion." And when such a system exists truly reproducing, according to their real value, the various factors of the community, the groups, classes, institutions, sorts and conditions, which constitute the subordination and co-ordination of civil life, we may regard it as entitled to express the *communis sensus* of the body politic, or, if we must have the phrase, The Will of the People, upon questions of general import. That is the veritable ideal, nay, it is the very meaning of representative Government. But in the prevailing system of political atomism, which gives every man an equal share of political power, only one element of the social organism is represented, and that by no means the most important: "C'est l'element confus et aveugle: c'est le nombre." All political power is centered in the hands least fitted to exercise it, the hands of the operative classes: wisdom, wealth, culture, experience—all the most vital forces of society—are virtually ostracized. In a true democracy every man is master of his right, and exercises, directly or indirectly, an influence in the State proportionate to his personality. In the "falsely called democracy" (to use Mill's phrase) of these days, all men are reckoned equivalent, whatever their capacity or incapacity, and are

entitled to the same influence in the government. But thus to dispense equality to equals and unequal is to found the public order upon a lie; it is contrary to the elementary principles of human society which rests upon the natural fact of inequality of value; and unless a remedy be found, it must issue in "red ruin and the breaking up of laws."

WILLIAM SAMUEL LILLY,
in *Idola Fori.*

Week-End Retreats for Men*)

I.

It has been said that Laymen's Retreats in our times are a consoling and most encouraging movement amid so many discouragements in the religious life of the Twentieth Century. This hits off the situation to a T.

A better commentary on the religious life around us is not found than the gradual breaking-up, the ever-widening disintegration of the Christian Faith in the various Christian denominations outside the Catholic Church. There is scarcely anything left to connect these denominations with Christ except the bare name "Christian". It is a Christianity with Christ left out. One tenet after another is thrown out from the body of truths deposited by Christ with his Church. The old words are often enough kept up, but the kernel of the truth is gone: husks, mere husks, that is all. Now, we are not here concerned with our Protestant brethren, but it should be clearly understood that we Catholics live in the midst of them and that our Catholic laymen live, many of them, in the most intimate contact with Protestantism, with Protestant thought, with Protestant feeling, with the Protestant outlook on life. Our Catholic people, priests as well as laymen, live in a Protestant atmosphere, in an atmosphere tainted by worldliness, heresy and irreligion. Religious criticism, religious indifferentism, religious lukewarmness—these are the things that are in the air. The spectacle outside the Church is infectious. Everything tends to draw our men away from those high standards which Christ, our Lord, puts before them. Our faith is in danger of being tarnished, our conception of morality is in

danger of being dimmed. And the impact of the world is heavier and more severe on the layman than on the priest.

In this condition of things, there is but one remedy, and that is a closer contact of our laymen with the actual life of the Church, with the actual and undiminished truth that Christ has left in the possession of the Church. As the world at large is tending away from Christ, so the Catholic, in order to remain true to his ideals, must ever tend back to Christ. What our Catholic laymen need is a living enthusiasm, religious enthusiasm, which alone can tide them over the difficulties.

Now, retreats for laymen have the power to impart just this enthusiasm. No wonder it is the ardent desire of the Supreme Pontiff that laymen's retreats be brought within the reach of the masses of the people. Retreat-houses are to be places of pilgrimage for the faithful at large from all the walks of life.

Do you wonder why this should be? Retreats furnish just that appeal, that intimate and continuous appeal, which is normally required for great religious enthusiasm. The man who makes a retreat goes away, for a few days, from his normal atmosphere. His efforts at prayer, his glimpses of God, his acquaintance with the teaching of Christ and his Church, are not sandwiched in between his workaday occupations. He is not distracted by the clamor of the street. The impression made on him has time to sink in. Every action of the day which he spends in a retreat house, every sight that meets his eye, every sound that falls upon his ear, contributes towards that one great effect, towards rousing his enthusiasm for his holy religion. Our Savior one day said to his disciples: "Come apart and rest awhile." They were returning from their first missionary labor. They had received impressions which it was not good for them to keep on their minds. Hence the imperative need of spiritual refreshment, hence the need of a week-end retreat. The same good Master invites our Catholic laymen to withdraw for a few days from their ordinary occupations, to rest awhile with him and in his sacred Presence, to sit down at his feet and listen to his words, to renew their grip on the fundamental things in life and in religion, and then to rise and return, with renewed vigor, to the duties of everyday life.

A spiritual retreat is the best tonic for the soul.

Now there is just one important thing here to be said and urged regarding these week-end retreats, and it is this: this new phase of spiritual endeavor is as yet *only in its infancy* here in our country. The idea of a retreat is as yet foreign to the minds of many Catholic laymen. The retreat movement is, we might say, only of yesterday. Here is a clipping from the *New York Sun* of July 12, 1909:

"A movement described as entirely new among the laity of the Roman Catholic Church in this country got its first real start in this city yesterday, though it had its beginning in the work of an enthusiastic supporter somewhat earlier."

The article goes on to describe the first retreat

*) In submitting this article on Week-End Retreats for Laymen we desire to supplement it with a few references to evidences of comparatively early interest in the laymen's retreat movement in the C. V. The First English language brochure published by the Central Bureau was "A Great Social Experiment," by the late Father Plater, S. J., of England, the "experiment" being retreats for workers; this brochure was granted the imprimatur of the ordinary on May 26, 1910. In September of the same year the convention of the C. V., held on the 11th to 15th, adopted a resolution favoring aggressive promotion of the movement by the members of the C. V., recommending in particular the arrangement of retreats for groups of men from the same walks of life and the same social standing; and declaring: "The laymen's retreat movement will probably prove the most powerful means of securing intelligent and dependable co-workers in the cause of Christian Social Reform in the United States." One of the earliest week-end retreats for laymen in the Middle West was held in the first week in July, 1910, at St. Stanislaus Novitiate, Florissant, Mo., the St. Louis pioneers, three in number, being in attendance.

iven at Fordham University to eighteen Catholic laymen. That was the beginning in our country and now watch the idea of the retreat movement growing. The beginning was made on July 12, and as early as the next day the idea of establishing a retreat house was formed. This is what *New York Sun* had to say the next day:

"At yesterday's social assemblage the general idea of the retreat house was enthusiastically supported, and then the eighteen men leave the Fordham grounds today, each will constitute himself a missionary for the cause."

Did you ever see the like? By the second day these retreat makers had discovered that the work was sound. Hence they lost no time in pushing it. We learn from the same source that they included lawyers and business men, employers and clerks." And their schemes were ambitious: "The plan

to have here fifty retreats a year." This is not bad for the second day of the retreat. And even on that memorable day, retreats at Keyser Island, N. Y., have been flourishing. This is not one place to go into much detail, but we cannot help quoting a line or two from the *Catholic Standard and Times* of October 2, 1909:

"We were fast becoming mere animal machines. By the end of the lectures we felt a new dignity as men, the most perfect work of God's creation. We returned to our ordinary avocations not with a less keen interest in our temporal duties, but with a clear realization that they were a means to an end and not the object of life."

That's the whole thing. The retreat has the power to set our minds aright: "Seek ye first the kingdom of heaven; all the rest will be added unto you."

And now you want to know how the retreat movement has been growing in our midst ever since? Well, you remember the beginning was made at Fordham University, but the first retreat house was erected on Keyser Island, about forty miles from New York City. But we must not lose sight of Fordham. In June, 1910, that is, only one year after the first retreat, a circular was issued announcing retreats at Fordham during the summer for the Knights of Columbus, for the Holy Name Society, for the Society of St. Vincent de Paul, for law and medical students, for the organizers and promoters of retreats.

Since then the vigorous enthusiasm has been well sustained. In May, 1911, was held the first public meeting of "The Laymen's League for Retreats and Social Studies" in Carnegie Hall, the largest available auditorium in New York. Five thousand men attended the meeting, at which Archbishop Farley presided. It was announced that a retreat house had been purchased on Staten Island.

But the movement was not confined to New York or the East; it kept moving west. In June, 1910, retreats were given at the Sacred Heart College, Prairie du Chien, Wisconsin, under the auspices of the energetic Central Verein. The men in retreat were the pioneers for the West. They included "laborers, farmers, merchants, government employees, a real estate man, a physician, a

county treasurer, an ex-city treasurer, men retired from active business life, men still in the struggle of business."

And what do you think of this? A wealthy business man who was unable to attend that retreat himself, sent one of his clerks, whose expenses he offered to pay.

Since those early days retreats have of course been held in many other districts: Chicago; Florissant, Mo.; Chaminade College, and Kenrick Seminary, St. Louis, Mo.; St. Mary's, Kansas; Parma, O.; Techney, Illinois; West Hoboken, N. Y.; Gethsemani Abbey, Ky.; Grand Coteau, La.

In Canada also the movement has become quite vigorous in recent years.

Our Societies, the Militia of Christ, the King

The announcement, on December 21st, by His Holiness Pope Pius XI., of the setting aside of a day for the feast of the Kingship of Christ is—apart from its importance to all Catholics, to all mankind in fact—of special significance to the members of our societies of men and women, of young men and young women. For they should strive in a special manner to think and to feel with the Church, since they place themselves in a particular manner, by their espousal of the lay apostolate, at the service of the Church and of Christ, its Founder and Head. They constitute a sort of Militia of Christ. Therefore the announcement of this feast should be for them not only a command of the Church for its observance, but this renewed proclamation of His Kingship over the world should be regarded as a call for greater willingness for service. When the visible head of the Church sounds the cry: Christ is King! Let the King reign! the militia of the King must take up the cry and let it resound throughout the world, and they must renew their pledge to this King whom they serve.

Christ's kingship must be made known by word and service. For the world knows Him not, even as it knew Him not when He walked among men. St. Paul tells us: The wisdom of God "none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory" (1. Cor. 2.8). The world knows Him not, even though His coming and death, His resurrection and the founding and life of His Church have proved the truth of the prophesies of inspired seers. It is almost as if Isaias had not spoken: "For a child is born to us, a son is given to us, and the government is upon his shoulder; and his name shall be called, Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied and there shall be no end of peace; he shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever" (Is. IX., 6).

The Prince of Peace, the king sitting upon the throne of David, the world refuses to obey. It will not abide in his holy city, the Church, in prevision of which David sang: "Great is the Lord and ex-

ceedingly to be praised in the city of our God, in his holy mountain; with the joy of the whole earth is Mount Sion founded, on the sides of the north, the city of the great king" (Ps. XLVII., 2). It is the mission of our organizations to help spread the dominion of "the city of the great king," so that all men might rejoice under the sweet reign of the mild ruler.

Catholics, and the members of Catholic societies in particular, cannot remain indifferent to the call of His Holiness concerning the rule of the King of men. Nor should they wish to be other than devoted followers of the eternal ruler. Even today hostile forces are arrayed against Him as John visions them arrayed in battle in the Apocalypse, and today, too, the followers of the King must stand behind His standard as do those blessed souls in the vision who "are called, and elect, and faithful," who are with the Lamb when the Lamb overcomes the ten kings "because He is the Lord of lords and King of kings" (Apoc. XVII., 14). The final victory of the Lamb is certain. And with it the victory of the faithful, the followers of Him who "had on His garment and on His thigh written King of kings and Lord of lords" (Apoc. XIX., 16).

Our members should welcome this pronouncement of the Holy Father and seek to popularize the thought of the Kingship of Christ in its full significance. It is an amplification of the petition "Thy kingdom come"; a widening out of the demand, which is now familiar to our people, that for the "peace of Christ in the reign of Christ." It is the demand for the recognition by all men of His rule. St. Paul, writing to Timothy (VI. 15) says: "In His times He shall shew who is the Blessed and only Mighty, the King of kings and Lord of lords." It would seem that this proclamation is in the nature of showing "who is the only Mighty." Surely, what service the members in our societies can give to proclaim Christ to all men as "the Blessed, the King of kings" should be gladly given. Following the leadership of the Pope they should begin by dedicating their homes, their families, their private undertakings and the endeavors engaged in as members of these societies to THE KING, and govern and conduct them as a sweet duty due HIM, as a service in His militia.

A. F. B.

Marks of Distinction Come to Several Men Active in Our Movement

The last few weeks have brought singular tokens of recognition to several men active in the C. V. The first in the order of time is the elevation of the Rev. John S. Mies, of Detroit, to the rank of Domestic Prelate to His Holiness Pope Pius XI.; next the conferring, by the Pope, of the dignity and title of Knight of St. Gregory upon Mr. Joseph Matt, St. Paul; and finally the awarding of the medal Pro Ecclesia et Pontifice to Mr. Anthony Beck and Mr. Herman I. Andries, both of Detroit.

Father Mies was invested with the purple of his new station on December 9th, by Bishop M. J. Gallagher, this ceremony following upon the dedica-

tion of the new church of St. John Evangelist, of which parish he is pastor. Born in Wongrowics in Posen on February 27th, 1871, he came to the U. S. in 1888, and was ordained priest on June 28th, 1894. Fr. Mies has been a student of social and economic problems for many years; he attended several Courses of Social Study arranged by the Central Bureau, and formed a Social Study Club for priests in Detroit. As Moderator of the Catholic Social Forum, under which title the Detroit District League of the Central Verein of Michigan is known he is largely responsible for the attention paid social problems by the members of that group. He has attended a number of conventions of the C. V., participating in the labors of the Resolutions Committee.

Mr. Joseph Matt, for more than a quarter of a century editor of the *Wanderer*, of St. Paul, which stands in the very forefront of the Catholic weeklies published in our country, has been actively associated with the C. V. for the same length of time. He has attended practically every one of its conventions, always serving on the Resolutions Committee and for a number of years acting as the secretary of this body. His history of the C. V., prepared on the occasion of its Golden Jubilee, is but a small part of Mr. Matt's contributions to the life and record of achievement of our organization. When the Committee on Social Propaganda was appointed, he was immediately named as one of its members, in which capacity he has since served without interruption. His labors and his leadership in the State League of Minnesota and the City Federation of St. Paul have been of no small importance to the C. V. movement in that state just as his participation in our work has been a most helpful influence to the national movement.

Mr. Anthony Beck is the able Editor of *The Michigan Catholic*, the publication of the Diocese of Detroit, having previously been Associate Editor of the *Catholic Tribune*, of Dubuque, and later of *The Daily American Tribune*; Mr. Andries, formerly President of the State League of Michigan and President of the Committee which arranged for the C. V. convention in Detroit in 1921, was at one time publisher and editor of the *Stimme der Wahrheit*, of Detroit and Cleveland. He is at present Health Commissioner of his native city.

Apostolic Labors—And Yet We Slight Them

We have had another letter recently from a priest in New Mexico, of whose efforts and hardships we spoke in the December issue. He must come East once more to try to raise funds. What such a trip, which he intends to make by auto because of his poverty, may mean to him, a passage from his communication regarding his last trip makes clear (incidentally we would like to say that he refers to this trip merely because we had complained in our last letter to him that he had not called at the Bureau as he had promised to do previous to leaving home).

"When I went East in February, I was in poor physical

dition because I was just recovering from pneumonia, and in that shape I made my way to Michigan, where I broke down completely, because the climate there is so damp and cold. I came back as far as Trinidad, Colo., but could go no further for a time, but ultimately reached Embudo, where I remained some time under the care of physicians. At present I am doing quite well and I have been relieved almost entirely of my chief worry, since I now have four Sisters at Embudo (one of his chief parishes) where they take care of everything. They are all missionaries. Now I am working for a Catholic school here (meaning Penasco, where he resides); please always say a good word for my missions, especially for "school."

Like other missionaries in the Southwest he complains that "hardly anyone pays attention to our needs out here and if things continue at the present rate, in twenty-five, and perhaps even ten years, most of our parishes will no longer exist, because we shall be crowded out by Protestant schools." Because of these conditions this good priest is coming East in the hope of collecting funds for another Catholic school. Lacking permission to take up church collections, he will go from house to house begging for alms in order to be able to relieve the misery of his parishioners. Many a day," he writes, "I eat nothing else except beans and bacon, just so that I can give to my poor children. This very afternoon I expect some children to come for clothing. Poor creatures, they have nothing. Send us old clothes for boys and girls, for women and men, we can use everything. There is much misery here."

Let us add that the territory comprising this priest's "parish" has an extent of 2000 square miles; within that territory there are thirteen mission stations.

The Hope of the Future

An example of extraordinary generosity was recently brought to the attention of the Bureau by a priest who forwarded \$500.00 to us, intended for the Missions fund. He wrote that it was given to him for this purpose by a man whose chief assets consist of eight children between the ages of three and twenty years. He had, however, a few years ago, made the promise, he told the priest, to do something for the poor missions, "who need it so badly and are much worse off than I am." Knowing that besides his small tract of land this man could have little else of value, the priest was at first taken back by the donor's extreme generosity. But he was told that the man had done well since he promised to make such a donation and that he was certain that God would bless him and his endeavors in the future.

Such instances of Christian charity are most encouraging and a token of hope that not everything may be lost as yet. The future of our country and the Church in America does not lie with those self-indulgent individuals who are at present chasing after money, filled with the anxiety to appear prosperous and up-to-date. It will rather lie in the keeping of the children of those unassuming people who are not permitting themselves to be

contaminated by the world and its vanities. They may seem old-fashioned and out of place in an up-to-date crowd of today, but the time will come when from their ranks men and women will step forth who will be acclaimed the saviors of society and the state:

A Society Interested in Practical Work

The Holy Name Society, of Holy Trinity Parish, Passaic, is one of the societies actively cooperating in the Passaic County League of the State League of New Jersey. Quite recently this organization arranged a successful mass meeting in the interest of the C. V. movement, attended by some 300 men and women. However, this society is not only interested in occasional larger meetings, but also in practical work in the monthly meetings. In a letter addressed to the Bureau recently, the President, Mr. Kaspar Schwartz, advises us that a group of members are seriously contemplating the formation of a study club. Referring to an article in the November issue of C. B. and S. J. on the study clubs operating in Brooklyn and Milwaukee, Mr. Schwartz states that at the December meeting a "discussion was started on Credit Unions and other co-operative societies, keen interest being displayed."

Continuing, our correspondent says:

"The plan of a study club, as described in Central Blatt, was favorably considered, and an attempt will be made at our future meetings to give it a trial; the discussion will be conducted under a different chairman each time, as suggested."

Mr. Schwartz requests information on the topics mentioned, adding:

"The time is coming when we must have a co-operative society in our parish, and it will be of benefit only if we know as much as possible of the experience of others in Co-Operation."

The Bureau gladly forwarded helpful information to Mr. Schwartz, and trusts the members of the society may interest themselves deeply in the chosen field of study. It is full of promise of good for the members and others.

Develop the Catholic Soul!

The *Franciscan Herald* for January says under the title "The Making of Leaders," the General Intention of the Apostleship of Prayer for December, 1925, treated of in these columns last month:

"We do not deny that we have Catholics who are faithful attendants at Sunday Mass, daily communicants, active society members and workers. We do not blink the fact of our imposing array of schools both primary and secondary; of ever so many papers and magazines under Catholic auspices; of the willing sacrifices—heavy sacrifices—that have been made in support of our Catholic churches, schools, hospitals, asylums, and of our press such as it is.

"But all this does not mean Catholic leadership. It may collapse over night. It will collapse in a crisis if there is no soul back of it—the Catholic soul!—and not everybody that has been baptized into the Catholic Church is tenanted by the Catholic soul. That is a thing that must be developed. Unless it is developed, we shall certainly not have Catholic leaders."

The Duty of Catholics Towards Their Press

On many occasions have we spoken of the press-apostolate, and the necessity and duty of our members to engage in it. Addressing the Congress of the Catholic Press of Belgium, held at Brussels recently, Bishop Legraive, who represented Cardinal Mercier on this occasion, stressed the duty of Catholics to assist in the dissemination of Catholic journals, once they have been printed.

"The Bishop's first task is," he told his audience, "to teach. He cannot, however, fulfill that task unaided; he needs collaborators. Journalists, writers are among his collaborators by virtue of their profession. That is saying enough as to the veneration we owe those champions of the good cause. But the edited and printed paper needs yet to be disseminated. To that end every possible assistance is required. That assistance must come in the first instance from our young men and women. They do much in Belgium at present for the propagation of good literature; they could do still more. The well-to-do have also a great duty to perform in this regard."

This Bishop's opinion on the importance of this "young guard" of the Church found further expression in the following sentence:

"That the Catholic Press may hold among all the good works the place to which it is entitled, we may well pray that all Catholics realize fully its importance. French Catholics, for having been remiss therein, saw their churches abandoned and fall to ruin, their religious communities expelled, their schools closed. Similar catastrophes await us if we do not support the Catholic Press."

A Task for Our Societies

During the past few years our country has witnessed a virtual mushroom growth of monthly periodicals, whose contents are thoroughly pernicious. While some of these story magazines are salacious, the majority picture crime and immorality of one kind or another in a more or less alluring manner. Since we cannot rely on public censorship to overcome this evil, it remains for the citizens to combat this flood of printed obscenity by other means. Fortunately the country has been aroused to a knowledge of the danger with which these periodicals threaten especially the younger generation, and the authorities in a number of cities have begun to prosecute their vendors.

However, it is to be feared that public authorities may not take action of their own accord everywhere. They may lack, in some instances, alertness, and not discover that pernicious periodicals are being sold by newsdealers and others, while in other instances they may lack the courage to take the steps necessary to suppress the evil of which they possess knowledge. For that reason it behooves all good citizens to scan the wares sold at newsstands and by other dealers, to bring immoral magazines to the attention of the public authorities, and to insist that their sale be prohibited and the dealers punished, if they continue to offer for sale these scandalous products of venal writers and publishers.

A Modest, Diligent and Efficient Co-Worker

The Central Bureau has a very zealous collaborator in Mr. Stephan Stuve, of St. Louis. He shows up in our office about once every two weeks, de-

livering gifts of money intended for the missions and at the same time articles of every possible description, from a bundle of magazines to a lot of boys' caps which he has begged from some store-keeper or jobber. Missionaries in foreign parts as well as those among the Indians and Mexicans have on more than one occasion profited from his unselfish efforts.

The latest recipient of a gift brought to the Bureau by Mr. Stuve is Rev. Kuppers at Penasco, N. Mexico, who was sent a Christmas crib lately procured from some St. Louis household. Father Kuppers' acknowledgment proves that it is serviceable. He writes:

"Many, many thanks for the nice crib. We are going to use it in the church at Embudo, where I have the Sis-ters."

Since its inception the Central Bureau has been trying to instill in our people a love and respect for what is in German called "Kleinarbeit" and the salvaging of articles of every kind, as long as they are still useful, declaring our willingness to assist in their distribution. In the course of time a few collaborators have been found for such work. We would wish to have more of them for the sake of all the good they could accomplish. In fact, every society of both men and women should have at least one member who would devote himself to the task to which Our Lord called some of His followers after He had fed the multitude with the loaves of bread and the fishes He had so miraculously multiplied.

Central Bureau Endowment Fund

Several Major Contributions Received

While the contributions for the Endowment Fund totaled only \$1,253 during the month of October and a much smaller figure, \$440.75, during November, the first 22 days of December witnessed a considerably larger total, namely, \$1,906.55. The principal items constituting this sum are: \$1,000 from the Central Verein Convention Committee, of Cleveland, through Mr. Stephen A. Junglas, President; \$500 from the Cath. Union of Iowa; \$187.50 from Holy Martyrs' Court of Sacred Heart Parish, Chicago; \$158.55 from the Philadelphia Branch of the C. V. of Pennsylvania; and \$50.00 from St. Boniface Parish at Fulda, Ind. Several minor items round out the total.

The contribution from Cleveland is, in part at least, derived from the proceeds of the publication of the handsome Souvenir book, gotten out on the occasion of the Convention of the C. V. While the delegates were presented with gratis copies other copies were sold. Mr. Junglas, who says few accounts are still outstanding, is hopeful of being able to forward an additional sum in the near future.

Holy Martyrs' Court of the Catholic Order of Foresters, of Chicago, deserves credit for the handsome contribution listed above. Because there are no constitutional provisions permitting assessment for causes such as this fund, or allowing the diversion of funds of the organization for such pur-

K. of St. George Branch Purchases Camp for Cadets

The summer camp has come to be recognized as a valuable means for helpful efforts in behalf of boys. It is because of this, and not merely as a matter of news, that we record the purchase of fifty acres of land, known as the Savina Farm, about two miles from Albert, Pa., by Knights of St. George Camp Association of Branch 75, St. Boniface parish,

Catholic Girls' Club for three years, on grounds placed at their disposal by a benefactor, Mr. Edward Noll. The expenses have been borne in part by the men and women of the parish. It is due to their assistance also that boys have been enabled to enjoy all the camp privileges for the nominal sum of \$3.50 for ten days. The Knights of St. George Cadets have their own complete camp equipment of tents, cots, etc., sufficient to take care of 60 boys at a time. Thanks to the assistance given by this

Camp St. George,
Knights of St.
George Cadets,
Branch 75, of
Wilkes-Barre,
Pa.



Owned and
operated by
Branch at-
tached to St.
Boniface Par-
ish of that city.

Wilkes-Barre, as a permanent camp site for the branch and its Cadets.

The camp idea, according to the *Knight of St. George*, the official organ of the fraternal order named, is not new to the members of St. Boniface Parish of Wilkes-Barre. For seven years the Cadet organization has had annual encampments, and the

uses, contributions for an undertaking of this sort depend entirely upon the good-will and initiative of officers and members.

Those responsible for the contribution from the Catholic Union of Iowa also deserve our gratitude. The matter of adding to Iowa's share in the total contributed was stressed at the Staceyville convention, held in September, and the Treasurer, Mr. Oscar J. Hertel, of Burlington, was instructed to forward \$500, the hope being entertained that the cities and parishes would co-operate in raising what is still lacking.—Further, the Philadelphia contribution deserves special mention for the fact that it is the result of agitation by the equivalent District League. In these columns we recently urged the District Leagues to consider themselves fits for the raising of the sums requested of the cities and parishes within their territory, and of

organization, particularly by loaning its equipment, Cadets of the parishes of Weston and Luzerne were enabled to enjoy a camp outing last summer.

The Camp Association has made its plans for putting the newly purchased tract into shape for a desirable camp, and is likewise engaged in raising funds to defray the debt resting on the property.

soliciting funds to offset the delinquencies of some of the smaller units. The Lehigh Valley, Pa., League had sent in a contribution in November; with the Philadelphia District now forwarding the sum stated, in addition to previous contributions, a new impetus has, we trust, been given to collection by means of this agency.

As of December 22, the date of closing of the lists for publication, the Fund totals \$176,410.10. On the same day, and on days preceding and following, newspapers the country over published glowing accounts of prosperity. Regardless of whether these reports are colored or not, surely hundreds of our members have been blessed during 1925 with a generous amount of worldly goods, sufficient at least to enable them to help make good the promise to raise an Endowment Fund for the Central Bureau.

Numerous Contributions Received for Settlement Debt Liquidation Fund

Christmas Celebrations at the Institution

Two appropriate celebrations were held at St. Elizabeth Settlement and Day Nursery during Christmas time, one for the parents of the wards of the institution and the little ones, the other for the children alone. The first, on Sunday afternoon, December 20th, was a charming family feast. A fitting program was rendered by the elder children, under the direction of Sr. Rosalinda. The Cath. Women's Union, the Ladies of Laclede and St. Margaret branch of the Third Order of St. Francis co-operated in arranging this celebration and were represented in the hall, this being the first Christmas celebration held in one of the rooms of the new Petra Hall. The children received candy and nuts, stockings, toys and dolls, respectively. A brief address was delivered by Mr. Brockland of the Central Bureau. The second celebration was arranged by the Notre Dame Sisters and the pupils of Rosati Kain Diocesan High School on Tuesday afternoon, December 22. The useful character of the articles with which the children were presented (mostly wearing apparel made by the high school girls) was a remarkable feature of this event. We are grateful to the co-operating individuals and groups which made it possible to spread Christmas cheer in this manner among the children and their mothers. Substantial aid was further given 52 families coming under Settlement care in the shape of baskets of food received from the St. Louis Post-Dispatch Christmas Fund.

Another pleasing development of the season was the response elicited by our appeal for funds to help liquidate the debt resting on the Settlement. As of December 31, with gifts still coming in, we had received \$736.55 for this purpose. As may be noted from the subjoined list, contributions have come from a number of states of the union, from priests and lay men and women:

Friends, Mo., \$35; "Christopher," St. Louis, Mo., \$25; Jos. Derbacher, Whitneyville, Conn., \$5; Miss Eliz. Oettershausen, Chicago, \$3. M. F. Girten, Chicago, \$2; Rev. L. Kutz, St. Louis, \$5; Frei Art Glass Co., St. Louis, \$2; Rengel-Weber Realty Co., St. Louis, \$2; Rev. J. F. Stevens, St. Louis, \$5; Chas. Knetzger, Peoria, Ill., \$5; J. A. Tabke, Lincoln, Ill., \$5; H. Wuennenberg, St. Louis, \$1; Martin A. Rust, St. Louis, \$5; J. G. Droege, Washington, Mo., \$5; Jos. G. Hummel, St. Louis, \$1; Bussmann Mfg. Co., St. Louis, \$10; H. J. Juengst, St. Louis, \$1; Robt. Linhoff, St. Charles, Mo., \$1; Fred Meyer, St. Louis, \$5; Jos. N. Sommer, St. Louis, \$10; Rev. H. S. Kister, St. Louis, \$3; Mrs. Theresa Kulage, St. Louis, \$20; Rev. E. H. Amsinger, St. Louis, \$1; Rev. W. S. Kempf, St. Louis, \$2; J. A. Bauer, M. D., Germantown, Ill., \$5; Rev. H. Freese, Martinsburg, Mo., \$1; Mrs. L. B. Schmitt, Quincy, Ill., \$5; Rev. P. B. Egloff, O. S. B., Fort Smith, \$2; Frank Ruele, Tipton, Mo., \$1; J. F. Imbs, St. Louis, \$5; N. N. Belleville, Ill., \$1; Rev. A. Thum, St. Charles, Mo., \$1; John F. Lindemann, Delphos, O., \$5; A. E. Hagemann, Chicago, \$3; Anton Rees, St. Louis, \$5; Peter Wald, St. Louis, \$1; Franciscan Fathers, Lafayette, Ind., \$2; Albert Henry, St. Louis, \$5; Rev. J. F. Meifuss, Breese, Ill., \$5; Wm. Igoe, St. Louis, \$10; Chas. Gerber, St. Louis, \$5; E. C., St. Louis, \$2; Very Rev. Pruente, Cape Girardeau, \$5; Wm. Salz, Sr., Leonore, Ill., \$1; A. Havestadt, Dodgeville, Wis., \$1; Jos. B. Schuermann, St. Louis, \$2; Aug. Diekmann, St. Louis,

\$3; A. J. Donnelly, St. Louis, \$10; N. N., St. Louis, \$1; Chas. Stelzer, Chicago, \$1; Geo. J. Mager, St. Louis, \$1.50; Miss Marie Mette, St. Louis, \$1; Mrs. Anna Backe, St. Louis, \$10; B. Rickelmann, St. Louis, \$1; C. Sullertrop, Colwich, Kan., \$20; Vin. Glosemeyer, St. Louis, \$5; Miss Helen Suelzer, Fort Wayne, \$5; Jos. V. Kirchhof, St. Louis, \$2.50; Leo J. Dielmann, San Antonio, \$4; Mr. R. C. Klorer, Canton, O., \$5; Wm. Wagner, St. Louis, \$1; W. Bertrand, Iona, Minn., \$1; Rev. A. J. Happen, Denver, \$1; Msgr. Nic. Pfeil, Cleveland, \$5; Wm. Wingermuehle, St. Louis, \$2; Wm. Willmering, St. Louis, \$2; Mrs. M. Kingelhoets, Glenwood City, Wis., \$4; J. M. Travis, St. Louis, \$3; Doerger, Cincinnati, O., \$2; Msgr. J. H. Schlarmann, Belleville, Ill., \$5; Ch. E. Gereke, St. Louis, \$2; E. C. Gummersbach, St. Louis, \$5; J. A. Semrow, Templeton, Wis., \$2; A. Kleinheinz, Madison, Wis., \$1; Mrs. H. Wochner, Little Falls, Minn., \$3; Hy. Meder, Marthasville, Mo., \$1; Mrs. C. Earl, St. Louis, \$1; Gerh. Thevis, Rayne, La., \$3; Rev. H. Hussmann, St. Louis, \$15; Sev. Friends, St. Louis, \$2; Rev. L. Huber, C. P.P. S., Victoria, O., \$3; Aug. Selzer, St. Boniface Soc., Edwardsville, Ill., \$10; Seb. Reich, Pittsburgh, \$1; Mrs. J. W. Peoples, St. Louis, \$2; Ant. Blau, Belleville, Ill., \$2; Val. F. Reis, St. Louis, \$2; Geo. Everding, St. Louis, \$3; Rt. Rev. Willmes, St. Charles, Mo., \$10; Joe Monschein, Grand Rapids, Mich., \$1; H. W. Shurk, St. Louis, \$5; G. Hardebeck, St. Louis, \$2; P. J. Dame, St. Louis, \$2; Mrs. E. Koch, St. Louis, \$1; Hy. Uelho, St. Louis, \$5; J. Walchshauser, St. Louis, \$1; J. J. Brockland, St. Louis, \$10; Rev. C. E. Goetz, E. St. Louis, Ill., \$5; Mrs. Jul. Muegerl, Ravenna, Neb., \$2.50; Mr. A. Mahla, Oakmont, Pa., \$2; B. Obermeier, St. Louis, \$1; Mrs. Regina B. Kuhn, Spillville, Iowa, 55c; T. L. Fehlig, St. Louis, \$5; C. J. Buersmeyer, Westphalia, Md., 50c; Wm. Schwalbe, St. Louis, \$2; A. J. Muckerman, St. Louis, \$10; Carl Stockman, Bridgeport, Conn., \$2; Mrs. S. Kulemann, St. Charles, Mo., \$1; J. P. Daleide, Chicago, \$100; A. F. Jansen, Effingham, Ill., \$1; Wm. Schleper, Germantown, Ill., \$1; Rev. Th. Hammek, Reading, Pa., \$5; Hy. Pohlmann, St. Louis, \$2; Misses Wangler, St. Louis, \$3; Jno. P. Bocklage, St. Louis, \$5; W. Eibene, New Ulm, Minn., \$5; J. C. O'Brien, St. Louis, \$5; M. Mohr, Colwich, Kansas, \$5; F. J. Strub, St. Paul, \$1; P. J. A. Binder, East Mauch Chunk, Pa., \$3; Mrs. I. Bresser, St. Louis, \$5; C. J. Kehoe, St. Louis, \$5; Rev. A. Mayer, St. Louis, \$10; B. F. Jacobsmeyer, St. Louis, \$3; Carl Riebenthaler, St. Louis, \$1; Wm. Pohl, \$1; Paul, \$20; Rev. Peter Post, Scranton, Ark., \$1; Ber Wegener, St. Louis, \$5; F. W. Immekus, Pittsburgh, \$1; Frank C. Blied, Madison, Wis., \$3; Chas H. Franck, St. Louis, \$5; Rev. B. Hilgenberg, Beckemeyer, Ill., \$1; Pet Kuhl, St. Martin, Minn., \$5; Mr. and Mrs. H. Spiegel, Betlehem, Pa., \$10; Mrs. A. P. Erker, St. Louis, \$10; A. Rothmann, Bloomington, Ill., \$5; Carl B. Weiss, Union City, N. J., \$1; Joseph Matt, St. Paul, \$15; Edward Veltz, St. Louis, Mo., \$2; Mrs. Gertrude Suter, St. Louis, \$1; J. F. Corrigan, St. Louis, \$5; Rev. J. M. Dennis, Wardsville, Mo., \$5; Miss Anna Kramer, Batavia, O., \$1; John J. Schulte, Detroit, \$5; Rev. R. D. Wittig, S. D. Wauwatosa, Wis., \$5; J. Gehringer, San Francisco, \$1; G. Huebner, Kansas City, \$3; Joe B. Wilmes, Ferdinand Ind., \$1; Jos. G. Hummel, St. Louis, \$1; Anton Esswein, St. Louis, \$2; Mrs. A. E. Woesthaus, E. St. Louis, Ill., \$10.

Generous Support of the Bureau

At a session held at headquarters, the Central Bureau building, on December 20th, the Executive Committee of the Cath. Union of Mo. voted five hundred dollars for the support of the Central Bureau. As formulated by the President, Mr. J. P. Rehme, the motion was to add this amount to the one thousand dollars allowed at the convention held in Cape Girardeau last June, and to consider the entire sum as the 1924-1925 contribution. Previous to submitting the matter to a vote, the meeting had

uested a financial report, and had estimated the bable needs of the Union for the year, whereupon motion to give the Bureau the \$500 was unanimously carried.

With this total of \$1500 for the space of twelve months the Cath. Union of Mo. stands first in the ranks of the state organizations, as far as Bureau report is concerned, with the State League of Minn. a second, this body having contributed the substantial sum of \$1197.70.

A Phase of Our Reconstruction Work

The chaplain, whom the C. V. supports at Fort Worth Houston, Rev. Chas. O'Gallagher, reports that he says Mass every Sunday in the hospital at 110 A. M., and at 6 A. M. on First Fridays. There are at present the usual number of sick in, over 600, and in consequence Fr. O'Gallagher says that there are many sick calls. The Chapel has recently been refitted; there is a new altar and a new altar rail, besides eighteen new pews. The commanding officer, Col. DeWitt, was well pleased with these improvements that he had linoleum laid in the sanctuary and a runner provided from the door of the chapel to the altar rail. Rev. O'Gallagher deserves credit for the manner in which he has taken hold of his new duties, to which he was assigned by Rt. Rev. Bishop Drossaerts, who notified the Central Bureau of the appointment, asking us to continue our support granted the chaplain for the past five years.

With the C. V. and State Leagues

Following a custom established several years ago, Mr. Chas. Korz, President of the C. V., has addressed a New Year's communication to the affiliated societies, submitting a number of suggestions for action by the members and announcing the holding of the C. V. Convention in Springfield, Ill., June, following upon the Eucharistic Congress in Chicago, which will open on June 20 and close June 24.

The letter makes an appeal for a more generous support of the Peters Pence and urges the carrying out of resolutions of the Cleveland convention. The study of Encyclical Letter of Pope Leo XIII on the Condition of Labor is recommended, the arranging of celebrations to commemorate the 16th Centenary of the Council of Nice, the cultivation of the memory of our Catholic heroes, and the fostering of parish life and activity. Members are requested to arrange to attend the Eucharistic Congress and the C. V. convention. Mr. Korz announces that the conditions arising from the draught in cases are being observed and that, if necessary, an appeal for assistance will be issued.

An appeal for a generous attitude towards all Catholic works constitutes the opening section of a message which Mr. Frank Blied, of Madison, president of the Central Verein of Wisconsin, addressed to the affiliated societies of men, women and young men. Pointing to the generous spirit of the founders of the C. B. of America, Mr. Blied says:

"Our forefathers, who were men of kind hearts and Christian faith, banded together to form the Catholic Central Verein of America to serve and love God, to assist their fellowmen in sickness and distress, to relieve the wants of orphans and widows."

Mr. Blied urges the study of the resolutions adopted at the convention of the state organization, held last July at Madison, and of those of the C. V. convention of August last. Further, he recommends to the societies the publicity service of the State League, conducted by Mr. Joseph M. Sevenich, of Milwaukee; one paragraph is devoted to the Cath. Women's Union of Wisconsin, and the last to the Central Bureau. Under the caption: "Our Catholic Central Bureau," he says in part:

"When you are called from the world all your earthly possessions will be divided or scattered quickly, but your good deeds, done for the glory of God and the welfare of mankind, will be rewarded. The giving of your little mite to the Central Bureau of the C. V., to support the most needy missions in all parts of the world and to raise an Endowment Fund for the permanent functioning of the Central Bureau will be one of the best deeds you can do and should do."

The affiliation of a new society was reported at the session of the Executive Committee of the Cath. Union of Mo., held on December 20th at the Central Bureau. While difficulty has been met with in retaining the entire membership, as a result of the raising of the annual dues to 50 cents per member, the Financial Secretary, Mr. M. Wohlschlaeger, was able to report that gradually an increasing percentage of societies are remitting the required dues. Mr. Ben Barhorst, Chairman of the Organization Committee, reported on several successful meetings of County or District organizations, in addition to visits to individual societies.

President J. P. Rehme was instructed to issue a letter to the societies, directing their attention to the convention of the Union, to be held at Herrmann in May; to the Eucharistic Congress, which will open at Chicago on June 20, and to the convention of the Central Verein, at Springfield, Ill., following upon that Congress. The meeting also decided that certain societies and parishes were to be approached for contributions to the Central Bureau Endowment Fund, and a further decision was to the effect that the organization co-operate with others now engaged in combatting the dissemination of objectionable magazines.

Miscellany

While the *Pastoralblatt* for November had an interesting article on Father Jessing, the founder of the Josephinum at Columbus, the latest issue of its *Alumni Journal* reprints a number of interesting items from the first and second volumes of a weekly published by Fr. Jessing at Pomeroy, O., with the name of the State just mentioned for its title. While this material constitutes an interesting contribution to the history of the German Catholic press of this country, it is valuable also for the knowledge it conveys regarding the man who single-handed founded an institution which each year sends a goodly number of priests into the Lord's vineyard, and possesses the distinction of being a Pontifical College.

There are always a few societies, both in the Central Verein and the Catholic Women's Union, which remember the Central Bureau with a gift from time to time. Thus the Catholic Women's League of Cleveland sent us \$5.00 at Christmas, in appreciation, as Mrs. Elizabeth Karp, secretary, writes us, "of the many favors received, especially the numerous pamphlets sent us."

While she regrets that the sum could not be larger, we are more than satisfied; the essential thing is good-will and co-operation on the part of our members, and the gift received in this instance is a token of both.

The original subscription list of Central Blatt and Social Justice was built up by individual members of the C. V. who solicited subscriptions and turned over both the names and the money obtained to the Bureau. The war put a stop to these laudable efforts and it is only occasionally that this method is resorted to at present.

It seems that during the last meeting of the Lehigh Valley District League of the Pennsylvania C. V., held at Bath, Mr. L. J. Annas, of Allentown, was appointed to the task of obtaining subscribers for our monthly. He was able to send us seven new subscribers, assuring us at the same time that similar efforts would be forthcoming at future meetings of the Lecha Thal Verband.

The Report of the Ninth Annual Convention of the National Catholic Women's Union, held at Cleveland, August 22 to 26, 1925, just published, contains a mass of information on a variety of charitable activities engaged in by the component organizations. The deliberations and transactions are sketched, while the resolutions and some of the addresses are reported in full.

The Report of the President, Mrs. S. C. Wavering, offers a survey of truly creditable achievement on the part of the state bodies. Practically the entire contents can be serviceably employed as campaign material in behalf of the Union.

A joint testimonial luncheon in honor of the Rt. Rev. Msgr. George J. Weber, pastor of St. Mary of Sorrows Parish, Buffalo, and Mr. Alois J. Werdein, President of the N. Y. State Branch of the C. V., was recently arranged by the Cath. Federation and the Cath. Women's Union of Buffalo in the hall of the parish named. Msgr. Weber, whose elevation to the dignity of Domestic Prelate to His Holiness was reported in the October issue of *Central Blatt*, is one of the pioneers of the Buffalo Cath. Federation and has been its Spiritual Adviser for several years. The luncheon was arranged in celebration of the honor conferred upon him and the election of Mr. Werdein to the presidency of the organization whose financial secretary he was for so many years.

Addresses were delivered by Jos. M. Schifferli, Editor of *The Echo* and *Aurora* and *Christliche Woche*, and Corresponding Secretary of the C. V. of New York; Dr. Hy. J. Doll, Rev. Chas. Arnold, Wm. G. Nolder, and Mrs. Clara Thries, President of the Cath. Women's Union of Buffalo. The guests of honor responded, reviewing the history of the early days of the city and state organizations.

The Bureau's Annual Report

The Annual Report of the Central Bureau is compiled in a painstaking manner and printed at some expense, for what purpose? Of acquainting the members of the Central Verein with the activities of the Bureau which they are supposed to support.

Since it is impossible to get this report into the hands of more than 150,000 men and women, we must restrict ourselves to send it to all of the executive officers, whose addresses are on file at the Bureau, and to secretaries of the societies affiliated with the C. V., in the hope that they may read it and communicate its contents at least to those members who attend meetings.

We fear, however, that this intention is not being realized. It is therefore that we are all the more grateful to Mr. Mathew G. Schultz, Recording Secretary, DeSoto Court No. 528, Catholic Order of Foresters, Chicago, who, thanking us for the copy of the Annual Report sent him adds:

"I have read it at our meetings and assure you it was very much appreciated."

We would be delighted to know that many other secretaries have done likewise.

Books Recommended

Der Kleine Herder, Nachschlagebuch ueber Alle fuer Alle, mit vielen Bildern und Kartten, Erster Halbband, A bis K, Freiburg i. B. 1925. Herder & Co. Price, \$4.25.

A novel attempt at producing a serviceable encyclopedia in two volumes, small octavo size, the first of which numbers 752 pages. The first volume (the second has not as yet been published) is very useful, containing many well-selected and well-made illustrations. The various articles are, of course, rather brief, nevertheless they contain all the information one would desire in many instances. It is a most handy reference book for the desks of those who are frequently in a position to look up dates, spelling of proper names, and other similar data.

Schweyer, Dr. F. Politische Geheimverbaende Blicke i. d. Vergangenheit u. Gegenwart d. Geheimbundwesens. Freiburg and St. Louis, B. Herder, 1925. \$1.85.

No one more than merely superficially interested in the history of religion, society and the state, can afford to neglect that significant phenomenon of modern times, which has been called the "anti-church," whose roots are Masonry, while its branches are composed of a multitude of secret societies, many of them founded for a political purpose. Dr. Schweyer approaches the problem from the angle of the statesman who considers secret societies objectionable, because they set up in the state a power whose aims and tactics are subversive of constituted authority. The American reader will be especially grateful to the author, at one time Prime Minister of Bavaria, for the chapters on German political secret societies of recent years, and such organizations as the Mafia, the Black Hand and the Fascist movement. Even more valuable than the descriptive-historical part of the book is the one devoted to "A Critical Consideration of the General Character of Secret Societies." The twenty pages Dr. Schweyer gives over to the discussion of the subject merit the attention of the social student.

Aus dem C. V. und der C. St.

Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.
 Rev. Dr. Jos. Och, Columbus, O.
 Rev. Korz, Butler, N. J.
 Rev. Theo. Hammel, Reading, Pa.
 Rev. Wm. Engelen, S. J., Toledo, O.
 Rev. A. J. Münch, St. Francis, Wis.
 Joseph Matt, St. Paul, Minn.
 D. Juenemann, St. Paul, Minn.
 B. Dielmann, San Antonio, Tex.
 P. Kunkel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richte man

Central-Stelle des Central Vereins
 3835 Westminster Pl., St. Louis, Mo.

Mitarbeiten an der Propaganda, an der Ausbreitung des Glaubens ist Übung der schönsten Tugend, nämlich der Dankbarkeit, und zwar der edelsten Dankbarkeit; daß die Dankbarkeit für die Gnade des Glaubens, die wir selbst in der hl. Taufe empfangen haben. Gerade im Eifer der Ausbreitung des Glaubens zeigt sich die lebendige Liebe zum hl. Glauben. Darum sehen wir, wie lebendiges Glaubensleben blüht in den Gemeinden, die bemüht sind, unter eigenen Opfern das Glaubensglück den verlassenen und irrenden Brüdern zu bringen.

Kardinal Bertram.

Glaubmenschen bestimmen der Menschheit Geschick, und deshalb —!

In seinen in den Jahren 1897—1900 erschienenen Tagebuchaufzeichnungen „Aus der Karthause“ erwähnt Heinrich Hansjakob den an ihn gerichteten Brief eines Hochschulprofessors, der u. a. die Ansicht ausspricht, die Ablehr von der Hyperkultur sei bei vielen, die ihr Gehirn noch nicht todtkultiviert haben, ein dringender Wunsch und ein so ehrliches Bedürfnis, daß die Hoffnung nicht aufgegeben werden dürfe, „daß die modernen Glaubmenschen den jetzigen Kulturweg als zum Sumpfe führend erkennen und in Einfachheit und zur Natur zurückkehren oder zumindest wenigstens den Willen zu dieser Rückkehr nicht mehr lächerlich finden werden“.

Hansjakob meint dazu, der Herr Professor beweise durch seine Worte, daß er ein viel größerer Optimist sei als er selbst. „Ich glaube nicht, erklärt der bekannte Erzähler und Plauderer, „daß die Menschheit von ihrem heutigen Kulturwahn sich abkehrt, ehe sie an den Hals im Sumpfe steckt und ehe sie physisch und sozial bankrott sein wird.“

Hat der große Krieg nicht wenigstens die Völker Europas in eben diesen Bankrott gestürzt? Ließen sie durch ihn und seine gleich häßlichen Nachspiele ihr Umkehr bewegen? Keineswegs; Europa taucht weiter auf der eingeschlagenen Bahn und wirgen dieselbe Straße dahin, „moderne Glaubmenzen“, die sich für Halbgötter halten weil ihnen Flügel gewachsen sind und weil sie im Auto die märchenhaftesten Siebenmeilenstiefel zu jedermanns Verfügung stellen. Dabei geht aus dem Gebahren von Hunderten hervor, daß sie mit Ferdinand Freiligrath klagen vermögen:

Der stillzufriedene Sinn,
 Der Kindheit Lust und Freude —
 Alles dahin, dahin!

Warum dem so ist, giebt Hansjakob zu erkennen. „Die heutige Bildung, schreibt er, den Ausspruch des Professors erklärend, „macht nur Halbmenschen, weil sie nur den Verstand und nicht das Herz bildet, nur den Leib, nicht auch die Seele pflegt, und nur für diese Zeit sorgt und nicht auch für die Ewigkeit.“

Dieses unglückselige Wesen, der Halbmensch, bestimmt gegenwärtig der Menschheit Geschick. Mit der von Hansjakob richtig charakterisierten Bildung erobert er die Welt; seine Kultur ist begründet in der Wissenschaft des Irdischen, der Natur. Er konzentriert sich daher völlig aufs Diesseits und verkündet als der Weisheit letzten Schluß:

Dem Tüchtigen ist die Welt nicht stumm.
 Was braucht er in die Ewigkeit zu schweifen!
 Was er erkennt, läßt sich ergreifen!

Man freut sich dabei unbändig,
 daß das Volk sich mehrt,
 Nach seiner Art behaglich nährt,
 Sogar sich bildet, sich belehrt, —

und wundert sich zum Schluß, daß man sich „nur Rehellen erzieht“. Faust weiß dagegen, wohin die Reise geht, wie er auch weiß, daß der Kultus der Diesseitigkeit nicht die Gewißheit jenes inneren Glücks besitzt, das allein das Menschenherz zu befriedigen vermag. Er predigt zwar, nach drüben sei die Aussicht uns verrannt; ihm gilt als Thor, „wer dorthin die Augen blinzend richtet“; der Mensch soll feststehen und sich hier umschauen, lautet sein Rath. Doch zuletzt vermag er ihm kein anderes Glück zu verheißen als ein unbefriedigtes Dasein. Es sind prophetische Worte, die dieser typische Vertreter der Diesseitigkeitsphilosophie da ausspricht im Anschluß an die weiter oben angeführten Zeilen:

Er wandte so den Erdentag entlang;
 Wenn Geister spuken, geh' er seinen Gang;
 Im Weiterschreiten find' er Qual und Glück,
 Er, unbefriedigt jeden Augenblick.

Das ist denn die Wurzel jener Unruhe, die heute alles beherrscht; ein ewiges weiter, weiter! das sich zuletzt doch zur Jagd nach dem Glück gestaltet, denn der Mensch erträgt's nicht, dieses Unbefriedigte. Er sehnt sich nach dem „ruhenden Pol in der Erscheinungen Flucht“, der ihm doch ewig unerreichbar bleibt, wird, solange er sich damit zufrieden giebt, das zu sein, was ihn der von Hansjakob angeführte Professor nennt, ein Halbmensch. Die Läugnung der Übernatürlichkeit wird ihn endlich einem puren Nihilismus ausliefern. Einer der hervorragendsten Halbmenschen unseres Landes, der verstorbenen Mark Twain, verrät in seinem „Mysterious Stranger“ das grauenerregende Fazit, das der Denkgeist der Moderne, wenn er folgerichtig vorgeht, zu ziehen sich gezwungen sieht:

“It is true, that which I have revealed to you; there is no God, no heaven, no hell. It is all a dream—a grotesque and foolish dream. Nothing exists but you. And you are but a thought, a vagrant thought, a homeless thought, wandering forlorn among the empty eternities!”

Die meisten Halbmenschen denken das Problem des Daseins allerdings nicht zu Ende; sie blähen sich vielmehr auf in dem Bewußtsein, daß sie der Mittelpunkt ihres eigenen Lebens, daß sie sich Selbstzweck sind. Kardinal Newman enthüllt uns ihr Denken

und Wollen, indem er ihren Vertretern das Bekenntnis in den Mund legt: „Wir leben zu unserer eigenen Befriedigung, und das Leben wäre ohne Werth, könnten wir uns nicht nach einem Gutdanken damit absindern. Wir sind überhaupt nicht mit einer Aufgabe in das Leben gestellt, sondern verdanken unser Dasein dem Zufall, und Sklaven wären wir, könnten wir nicht denken, was wir wollen, glauben, was wir wollen, lieben, was wir wollen, hassen, was wir wollen und thun, was wir wollen. Wir dulden keine Einmischung, weder von Gott, noch von den Menschen. Nicht reich oder groß wollen wir sein, aber was wir, reich oder arm, hoch oder niedrig, wollen, das ist: uns selbst Leben, den Augenblick genießen und je nach der Forderung der Stunde an die Zukunft oder das Jenseits so viel oder so wenig denken, wie es uns beliebt.“

Diese „empörende Geistesrichtung“, wie sie Newman nennt, ist gegenwärtig die allgemein herrschende. Wo sie hindringt, stirbt der Zug des Menschen zum Übernatürlichen wie eine Pflanze unter dem Einfluße giftiger Gase ab. Die Halbmenschen mögen bisweilen religiöse Worte im Munde führen, sie mögen sich zu einer religiösen Gemeinschaft, zu einer Form der Gottesverehrung bekennen. Religion und Kirche mögen ihnen zeitweilig eine gewisse Achtung abnöthigen, doch wenn an einem solchen Bekenntnis auch nur eine Spur von innerer Wahrheit wäre, „dann könnte der Lauf der Welt, wie Kardinal Newman so treffend bemerkt, „nicht der sein, der er tatsächlich ist.“

Gegenüber diesem aus krassem Individualismus und Subjektivismus entsprungenen Nihilismus ruft uns nun die Kirche dazu auf, uns zu Christus zu bekennen in seiner Eigenschaft als Herr, als König, als der Eine und Einzige, der die in Wahnvorstellungen besangene Menschheit aus dem selbtsverschuldeten Leid zu befreien im Stande ist. Die Reformation, vollends aber die große Revolution, haben eine Liberté beherrscht, die im Grunde genommen Anarchie heißen sollte, und einer Demokratie zur Herrschaft verholfen, die Ochlokratie ist. Daraus ergaben sich Zustände, deren man in Italien und Spanien nur dadurch Herr werden konnte, daß man ihnen mit der Diktatur begegnete. Doch selbst wenn Frankreich und andere Länder das Beispiel der genannten Staaten nachmachen sollten, so wird dem Zersetzungskreis, dem die Völker europäisch - amerikanischer Kultur versallen sind, dadurch kein Einhalt gehalten werden. Jene Diktatoren, die sich als Erretter ausspielen, vermögen am Ende doch nur wenig über das Denken und Fühlen der Menschen. Sie können die Presse, den Stimmkasten, die Straße und das Parlament beherrschen; niemals aber das Menschenherz von bösen Gesinnungen und Neigungen abwenden und es ehrfürchtig machen gegenüber der Stimme des Gewissens. Sie vermögen wohl eine zeitlang ihre Ideen den Massen aufzudrängen, um sie alsbald als Opfer der Reaktion stürzen und in Trümmer gehen zu sehen.

Wie ganz anders Christus, wenn er als Herr dem Einzelnen, als Fürst einem Volke, als König der Menschheit die Wege weist und sie alle sich willig erweisen, ihm Gehorsam zu leisten. Und eben das ist die

große religiöse Aufgabe dieser Zeit, die dem Gehorsam des Königs entwöhnten Menschen und Völker zurückzuführen zu Ihm, dem unsere Vorfahren, nachdem sie aus dem Heidenthum erlöst waren, als ihrem Herrkönig so treue Gefolgschaft leisteten. Der Dichter des „Heliand“, dieses unvergleichlichen altfälsischen Epos, begeistert sich ja besonders für den Apostel Thomas, weil von ihm berichtet wird (im Johannesevangelium), er habe Christus folgen wollen, um mit ihm zu sterben. Daher heißt es im Gedichte: „Thomas aber sagte, der treffliche Mann, der treue Degen: Wir sollen bei ihm weilen, dulden mit dem Dienstherrn! Das ist des Degens Ruhm, daß er bei seinem Gebieter standhaft stehe und mit ihm sterbe. Thun wir alle so, folgen wir seiner Fahrt, lassen wir unser Leben uns wenig werth sein, wenn wir auch mit ihm zu Grunde gehen! Dann lebt noch lange nach unser Ruhm!“

F. P. R.

Das „Pastoral-Blatt“ eingegangen.

Dem früher in St. Louis veröffentlichten „Herold des Glaubens“ und der täglichen und wöchentlichen „Amerika“, die alsamt eingegangen sind, ist nun auch das „Pastoral-Blatt“ gefolgt, und zwar nach Bollendung seines 59. Jahrgangs. Sein von Anfang an beschränkter Leserkreis war immer mehr zusammengeschmolzen, so daß einzig und allein die Pietät des verst. Herrn Joseph Gummersbach für das Andenken seiner Freunde Mühlsteppen und Färber, den einstigen Redakteuren des Blattes, und seine Freundschaft mit Monsignore Holweck, der seit Färbers Tod das Blatt redigierte, das Eingehen der Zeitschrift immer wieder hinausgeschoben hat. Sie hatte zum Schluß noch keine vierhundert Abonnenten.

Für den Laien besaß das Blatt besonderen Werth durch seine trefflichen Aufsätze über die deutschen Pioniere in unserem Lande aus dem Priester- und Laienstand. Bereits in den ersten Jahrgängen finden sich werthvolle Arbeiten dieser Art, so über den Jesuiten Kohlmann und andere Jesuiten aus der Frühzeit der Kirche in unserem Lande. Im „Pastoral-Blatt“ legte auch der General-Vikar der Diözese Marquette, Rev. Eduard Fächer, seinen Bericht nieder über die von ihm erfolgreich durchgeföhrte Aufsuchung der Gebeine des berühmten Pater Marquette. Monsignore Holweck, der letzte der drei Redakteure des „Pastoral-Blatts“, pflegte mit Eifer und Geschick die historische Forschung, und ihm verdankt man eine ganze Reihe aufhellender Lebensbilder. Im letzten Heft widmet er auch der „Amerika“ einen Aufsatz, der eine unserer besten Wochenschriften, das „Echo“ in Buffalo, zu folgender Erklärung veranlaßt:

“The true reasons for that newspaper's demise are set forth by Msgr. Holweck in an article which we hope will be filed away for future reference by those who may attempt to publish a Catholic daily in the future. The suspension of the Amerika, which from 1872 to 1921 was a journal of high standing and great merit, was a real and permanent loss to the Catholic cause and should teach a lesson. What that lesson is the careful reader of Msgr. Holweck's necrologue will not be slow in discovering.”

In den Fußstapfen Pater Wenningers.

Man hört wohl hie und da die Meinung aussprechen, die von den General-Versammlungen des Central-Vereins angenommenen Beschlüsse seien wohl gut gemeint, jedoch blieben sie wirkungslos. Man vergiftet ganz, daß Ideen ausgesprochen und verbreitet werden müssen, ehe sie sich durchzusetzen vermögen. In Germantown erklärten sich die deutschen Freunde William Penn's kurz nach ihrer Landung in Amerika, im Jahre 1683, gegen die Sklaverei. Erst Abraham Lincoln zog aus diesem Beschuß die endgültige Folgerung, als er seinen Namen unter die Emancipations-Alte setzte. Was war 180 Jahre später.

Es ist nun bemerkenswerth, daß der Beschuß unserer Clevelander General-Versammlung über die Neger-Frage weitergehende Beachtung gefunden hat. Der in Bombay, Indien, von den Jesuiten herausgegebene "Bombay Examiner" druckte ihn noch im Oktober ab, unter Hinzufügung zustimmender Bemerkungen. Einen zeitgemäßen Beschuß des wackeren Central-Vereins" nennt diese Resolution Hochw. F. J. G., D. M., Pulaski, Wis., im Januar-Fest des "Sendboten des Göttlichen Herzens Jesu". Er weist dabei auf die Thatache hin, daß der Central-Verein in diesem Falle in den Fußstapfen des unvergeßlichen Paters Wenninger wandelt. Der genannte Franziskaner schreibt:

"Schon vor 75 Jahren hat dies (gute Beziehungen zwischen den Rassen herstellen) ein deutscher Gottesmann, im zweiter Peter Claver — der göttliche Missionär Franz Xaver Wenninger, S. J. Er stiftete den Sel. Peter Claver-Verein zur Unterstützung der Neger in den Vereinigten Staaten und er verbreitete die Verehrung des seligen Peter Claver in all seinen unzähligen Missionen, so daß der Papst durch diese wunderwirkende Verehrung des seligen Claver dessen Heiligssprechung endlich erklären konnte. Wenningers Peter Claver Reliquie, die vor Missionsschluß allen Kranken aufgelegt wurde, lieferte das dritte zur Heiligssprechung wohwendige Hauptwunder. Wir bitten Gott, auch seinen Wiener Peter Franz Xaver Wenninger bald zu verherrlichen, weil er in gleichem Geiste wie der heilige Peter Claver in seiner Kirche Amerikas wirkte."

Dem Wirken Monsignors Gerlachs in Fredericksburg, Tex.

Bereits i. J. 1891 sah sich Monsignore G. G. Gerlich gezwungen, infolge eines schweren Halsleidens Kansas mit Texas zu vertauschen. Er wirkte in seinem neuen Arbeitskreise so ungemein segensreich, daß sein Scheiden von der St. Marien-Gemeinde in Fredericksburg, das abermals durch seinen Gesundheitszustand veranlaßt wurde, nicht nur von den Katholiken jener Stadt, sondern von allen Bürgern jener alten deutschen Ansiedlung auf's lebhafteste bedauert wird. Das Fredericksburg "Wochenblatt" widmete dem Scheidenden einen längeren Artikel, in dem es zum Schluß heißt:

"Wie er hier die Kirche ausschmückte, die Schulen erweiterte, und darauf sah, daß sie soweit kamen, daß sie keiner anderen Anstalt irgendwo nachstanden, wie infolge seiner unermüdlichen Thätigkeit die Mexikanerbevölkerung einen Sauplatz und eine Kirche erhielt, weiß jedes Kind und brauchen wir deshalb nicht besonders zu erwähnen. Die Krone einer Thätigkeit war die Erbauung des vor zwei Jahren fertiggestellten Hochschulgebäudes. Großes Verdienst hat er sich um den deutschen Unterricht in allen Graden der Parochialschule erworben. Auch während des Krieges wurde dersebe ungeschwächt fortgesetzt, da der Herr Pfarrer kein Unrecht darin sah."

"Aber nicht nur in kirchlichen Kreisen, sondern überhaupt da, wo es sich um den Fortschritt und das Wohl des

County und des Distrikts handelte, war er zu Rath und That bereit, und manches öffentliche Unternehmen trägt den Stempel seiner Persönlichkeit und ist besser deswegen."

Dem katholischen Staatsverbande von Texas brachte Monsignore Gerlach von dessen Entstehung an großes Interesse entgegen. Mehr als einmal war Fredericksburg infolge dessen bestort. So zuletzt im Jahre 1923.

Unsere Kleinarbeit.

Wie weit sich die Kleinarbeit der Central-Stelle erstreckt, beweist das Schreiben eines Ordensmannes, der aus einem Städtchen in der kanadischen Provinz Saskatchewan über die Thätigkeit eines ihm für das dortige Krankenhaus von der Central-Stelle empfohlenen deutschen Arztes berichtet:

"Seit seiner Ankunft hat sich die Zahl unserer Patienten verdoppelt; das Hospital läuft geradezu über, und mehr als einmal haben sich die Leute bei mir bedankt, daß ich ihn habe kommen lassen. Ich meinerseits danke unserem Schutzengel, daß er mir den Gedanken eingegeben hat, mich an Sie zu wenden. Wie die Wege Gottes verschlungen sind."

Der Zudrang sei so groß, daß man manchmal gezwungen sei, die Leute ins Hotel zu schicken, bis im Hospital Platz geschaffen sei. Dabei hat der Ort selbst nur 500 Einwohner; die Patienten kommen jedoch aus größerer Entfernung, da sie Vertrauen zu den Schwestern und zu dem gesuchten Arzte besitzen, der im Krieg und in deutschen Krankenhäusern sich bereits eine große Erfahrung erwarb.

* * *

Als ein Apostel der Kleinarbeit betätigte sich jüngst Herr Simon Arns, in Buffalo, Sekretär des Männervereins der St. Gerhards Gemeinde. Er hatte bei der Central-Stelle eine Partie unserer Flugblätter bestellt, über deren Vertheilung er uns folgende Mittheilung macht:

"Am 8. Dezember erhielt ich Ihr erstes Paket zugleich mit der Einladung zu einer Massenversammlung der Katholischen Föderation der Stadt Buffalo für den folgenden Tag. Sie wurde in der Schulhalle der Gemeinde der Schmerzhaften Mutter Gottes abgehalten.

"Ich vertheilte die empfangenen Flugblätter bei dieser Gelegenheit; hatte nun aber keine für den folgenden Sonntag, den 13. Dezember, übrig, an welchem Tage der Männerverein und die Männer-Sodalität meiner Gemeinde ihre gemeinschaftliche Kommunion feierten. Sie können sich daher meine Freunde vorstellen, als ich an diesem Tage bei meiner Heimfeier von der Frühmesse Ihr zweites Paket vorfand. Mit Freuden nahm ich dasselbe mit zur Kirche und nach den drei übrigen Messen war deren Inhalt vollständig vertheilt."

Warum können nicht auch andere Sekretäre sich auf die gleiche Weise betätigen?

Schuylkill Valley, Pa., Verband neu belebt.

Der seit mehreren Jahren unthätige Schuylkill Thal Verband des C. V. von Pennsylvania ist zu neuem Leben erweckt worden. Er hielt bereits eine gut verlaufene Versammlung ab, und zwar am 29. Nov. zu Minersville, Schuylkill County. Namenslich Rev. Theodore Hammek, Pfarrer der St. Paul Gemeinde in Reading, hat sich eifrig um die Neugründung und die Veranstaltung der Versammlung bemüht. Neben die Versammlung, die im Herzen des Anthracitgebietes stattfand, wird uns berichtet:

Vorbreter einer Anzahl Vereine in Schuylkill und Berks Counties fanden sich in der Kirche ein, wo die Litanei gebetet wurde. Rev. C. O'Brien, Pfarrer in Branchdale, behandelte

in seiner Predigt die für das Verhältnis zwischen Kapital und Arbeit maßgebenden Grundsätze; ihre Anwendung auf Streits im allgemeinen und den Streit der Anthrazitgrubenarbeiter im besonderen; auf die Forderung des Achtsundertages; auf jene des Mindestlohns; auf die Kinderarbeit. Redner schilderte ferner den die Bünde in christlichen Zeiten belebenden Geist.

In der Gemeindehalle, in der die Geschäftsversammlung tagte, erörterte Rev. Hammel die Bestrebungen des C. V. und der C. St.; weitere Ansprachen hielten der berufte Pfarrer in Pottsville, Rev. J. Longinus, Rev. J. C. Pitt, Mincerville, J. P. Holtgreve, Shenandoah, und J. Karl, Pottsville. Mahanoy City wurde als Vorort für die nächste Quartalversammlung bestimmt.

Die Aufgabe, Vereine und Verbände, die aus irgend einem Grunde ihre frühere Thätigkeit eingestellt haben, neu zu beleben und wiederum für die C. V. Aktion zu gewinnen, ist eine wichtige und dankbare. Fast in jedem Staate wird es deren geben.

Aus dem C. V. und den Staatsverbänden.

Präsident Korz richtet Rundschreiben an die Vereine.

Wie zu Ende 1923 und 1924 hat Sr. C. Korz, Präsident des C. V., nun wieder zu Neujahr ein Rundschreiben an die dem C. V. angegeschlossenen Vereine gerichtet, in dem er seine Glückwünsche ausspricht und den Beamten und Mitgliedern unsere Vereinigung und das Vereinsleben betreffende Mittheilungen und Anregungen unterbreitet. Der Aufruf fordert zu einer kräftigeren Unterstützung der Peterspfennig-Sammlung auf; bietet Anregungen für die Winterarbeit, für die die Beschlüsse der Konvention des C. V. die Grundlage bilden sollen; erklärt, daß die Romfahrt des C. V. 1927 stattfinden soll und erwähnt der Nottlage in Texas, während der Hinweis auf den unvollendeten Stiftungsfonds der C. St. den Abschluß bildet. Über den Eucharistischen Kongress und die kommende Generalversammlung des C. V. sagt Sr. Korz:

Neben unserer Generalversammlung wird noch eine andere Begebenheit unseres Central-Verein beschäftigen, nämlich der Eucharistische Kongreß in Chicago, der am 20. Juni seinen Anfang nimmt. Der freundlichen Einladung seiner Eminenz Kardinal Mundelein folgend, werden die Mitglieder eracht, sich jetzt schon auf den Besuch dieser katholischen Kundgebung vorzubereiten. Da der Kongreß am 24. Juni schließt, so gedenken wir, die Konvention des C. V. an den folgenden Tagen in Springfield, Ill., abzuhalten. Der hochw. Herr Bischof Griffin hat freudigst seine Zustimmung gegeben und unsere Brüder in Springfield sind bereits mit den Vorbereitungen beschäftigt. Durch die Verbindung beider Ereignisse wird unseren Delegaten ohne größere Kosten die Gelegenheit geboten, Kongreß und Konvention zu besuchen. Näheres wird später bekannt gegeben werden."

In einem seiner monatlichen Rundschreiben an die Vereine im Staatsverband Pennsylvania (Pennsylvania Zweig des Kath. Central-Vereins von Amerika) bespricht Präsident John Gibek "Die Kleinarbeit", "Die Frauen als Beispiel", "Priester und Laien", "Peterspfennig", "Unsre Konventionsberichte", und schließt mit Erwägungen über Weihnachten. Unter der Überschrift "Kleinarbeit" behandelt er die Klagen einzelner Mitglieder über die Gleichgültigkeit so vieler anderer und erklärt:

"Dass eine solche Sachlage gerade die Schuld der einzelnen Mitglieder ist, kommt vielen nicht in den Sinn. Gerade da kommt die Arbeit des einzelnen Mitgliedes, namentlich die sogenannte Kleinarbeit, gut zu statten. Würden solche wohlmeintenden Mitglieder mit gutem Beispiel vorangehen, würden sie sich selbst orientieren über das Gute und

die praktische Nothwendigkeit unserer Bewegung, so könnten sie viel Gutes für unsere Sache erreichen. Das Central-Blatt, die freien Flugblätter und andere Schriften unserer Central-Stelle, welche uns immer zur Verfügung stehen, sind gute Mittel, uns über viele Fragen zu unterrichten."

Zudem gibt es viele Fälle, da ein einziges Mitglied durch Agitation und uneigennütziges Wirken einen ganzen Verein auf seine Seite bringen kann. Das eben richtig gesagte, ist auch Kleinarbeit, auf die wir hindeuten, andere bearbeiten, sie aufklären, sie überzeugen, daß es ihr eigenes Interesse ist, für das wir arbeiten und Opfer bringen."

Zur bedeutsamen Veranstaltung gestaltete sich die von dem Maryland Zweig des C. V. unter Mitwirkung des Frauenbundes am Sonntag, den 29. November, abgehaltene Versammlung in der Halle des St. Antonius Waisenhauses in Baltimore. Der Hauptvortrag hielt Rev. R. M. Fontaine, vom Missionshaus der Salvatorianerbrüder zu Elton, Md.; er behandelte die Leistungen und die Bedeutung des C. V. und der C. St., betonte den Einfluß, den das deutsche katholische Element in unserem Lande ausüben sollte, und forderte zum treuen Ausharren in unserer Bewegung auf. Redner erklärte, er habe seit seiner Ankunft aus Indien, wo er bis vor vier Jahren als Missionar gewirkt hatte, unserer Bewegung besondere Aufmerksamkeit geschenkt und sehe in ihr vieles, das zu Hoffnungen berechtige.

Fr. Joseph J. Albrecht, Finanz-Sekretär des New Yorker Staatszweiges des C. V., sprach in Englisch über die Nothwendigkeit der Beteiligung der katholischen Jungenschaft an der katholischen Aktion und knüpfe daran eine deutsche Anrede über die Bestrebungen des C. V. — W. Vertreter des Legislativ-Ausschusses behandelte Fr. John G. Sebold die Vorlage zur Errichtung eines Bundes-Departments für Erziehungswesen.

Aus den Distrikts-Verbänden.

Das Gedächtnis des Konzils von Nicäa ging der Distriktsverband Chicago in passender Weise am Sonntag, den 6. Dezember. Die Versammlung, die als "Katholikentag im Kleinen" angekündigt worden war, fand in der Halle der St. Benedikt Gemeinde statt. Rev. James Meher O. F. M., der die Reden über die Bedeutung des Konzils hielt, gedachte auch der Heilsgesprechung des Petrus Canisius.

Fr. M. J. Gilten schilderte in einem weiteren Vortrage seine Europa-Reise, die auf dem Deutschen Katholikentag in Stuttgart gewonnenen Eindrücke besonders hervorheben. Kurze Ansprachen hielten Rev. C. Epstein, Moderator des Verbandes, Fr. J. Gilson, als Vertreter der Benediktus-Gemeinde, und Fr. Nic. Kuetzsch, Präsident des Verbandes. — Fr. Karl Krupp, Vorsitzer des Propagandakomitees des Volksvereins Phila delphia, berichtete in der am 10. Dezember abgehaltenen Quartalversammlung über die besonderen Veranstaltungen des Ausschusses: eine Massenversammlung in der St. Peters Gemeinde, die Bonifatiusfeier in der St. Heinrichs Gemeinde, und die Gedächtnisfeier des Konzils von Nicäa und der Veröffentlichung der Arbeitsempfehlung Leo XIII. vor 35 Jahren. Die Berichte der einzelnen Pfarrgruppen lauteten durchweg günstig. Die bisherigen Beamten wurden wiedergewählt; Kommissarius Rev. H. Steinhagen, Präsident Fr. Anthony J. Zeits. — Fr. Frank Stifter, Präsident des Allegheny County Zweiges des C. V. von Pennsylvania, unterbreitete auf dem am 20. Dezember zu Bloomfield abgehaltenen Quartalversammlung des Verbandes einen Jahresbericht, in dem er in bewußtem Verhüthm die von ihm beobachteten Erfolge schildert. Die Beteiligung der Männer an den Quartalversammlungen, erklärt er, sei nicht so rege gewesen wie in früheren Jahren, und nicht so allgemein wie jene der Frauen; der Stiftungsfonds der C. St. sei das Schmerzen sind des Verbandes; man sei seit vier Jahren an der A